## CA boke newe

ly translated out of Latyn in to Englishe/called The following of Charle, with the Golden epistel of saynt Barnard.



Minte before the Year

The introducigon.



that is to sape in Ensign of Education of State of State

boke as fome me affernic was ipal made a comppled in faton by the famous clerke mayfter Johan Berfon Chaucellour of Datis. And the lapd four bokes be nowe offate newely tranftated in to Engiphe in fuche mance as here after apperpthis thoughe. it. of the fpatt bokes of the fape mit.bokes baue be before this tyme right tocil & denoutip tranflated in to englythe by a famous clerke called mapfter willia Atkynfon whiche was a doctour of diups upte.pet for as moch as the fapo tranfla tout for fome caufe bym mouing i diucts places lyfte out moche parte of fome of the chappetes/s fomtyme barped fro the letter as in the.itt.chapitre & in the. xbitt. e.rir.chapitre of the fielle boke/ e alfoin Dpuces other chapitres of the fapb.ui.bo hes well appere to the that well crampu the latyne & the lapbe firfte traffacyon to griber

The introductpon.

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gporritherforethe fapo.iu.bokes be efte. fonce tranflatye in to Englythe in fuche maner as here after foloweth/tope intet that they that lpit map at thep pleafurs be occupred with the one / or with the o= ther atter as they deucepo hal fipze the to wbanther baue fene them bothe. And after the fard.ut.bokes foloweth the.ut. boke whiche was frate translated out of frenche ito englythe by the enght noble e crectient princes Margarete late coli= telle of Bichemout & Derby mober bnto the noblepspace of bleffed memosp kyng Denry pe. bu. father bnto our foucraint loade the kying that nowe is kying Bettep the. bitt. and for as muche as it was tras flatpb by the fapte noble papneelle out of frenche it coulde nat folowe the laten fo. nyghene fo dyzectly as thit had ben tran flated out of latyn. And therfoz it'is noto translated alfo out of latyn / a pet neuer theles it kepeth the fubftafice & the effect of the fpaft traffacto out of freche though fotyme it bary i wordes as to the rebers wpit appere . And in the later ende after the . iii. bokers a horte & deuout mozal Doctepue whiche is called the fpriptuall glaffe of the foule. Anditis tyght good Impta. 2.11. and

and profptable to eucry perfon ofte times to lake byon it. 1748: \* 4:48

And here after foloweth the Impracyon of Chaine.



The spide boke. Follo.s.

The Implacton of or lowpinge of Chaiste, and of the ocspringe of all vangues of the worlde. The spite



loweth me lapth
Chaine out Sas
upoure walkers
natin derkenes/
but he hall have
the lyght of lyfe/
these be the wels
bes of our loade

Hed and warned that we hal folowe his teachynges and his maner of liupnge: pf we well truely be illumpned and be dely ucepd from all blyndnes of herte. Let all the study of our hert be therfore from hence for the to have our meditation holly fired in the lyse/s in the holy teachyng of Jess such the for his techynges are of more bertue to more ghostly strength that are the techynge of all angelles and saputes. And he that throughe grace night have

The typic boke?

the inner epr of his foulc open pot to the fothfafte beholdpinge of the gofpelles of Chaifte Hulbe fynoc in them ( Etaina)pe ts to fap spiritual for of the fonle. But it is oft tymes fenethat fome perfos which ofte here the golpelles of Crifte: haue lp= tell [weines theri/s that is for they have nat the fpityte of Chaife. mberfoze: pf be well baue the treme bnberftandenge of Artice gofpelles we mufte fludy to co forme our ipfe to his lyfe as night as we catt. what anapleth it a man to reason highe fectete mpfteries of the Tepnite pf he lacke mekenes wherby be displeaseth the Arinite: trutip nothpinge / for hyghe. turious reasons make nat the man holy not tright wofe. But agood lyfe maketh hymbeloued with god / I had leuer fele compunction of beete for mp fpnics/tha onely to knowe the diffinicion of compuc tion. If thou couldeft all the Byble with out the boke; and alfo Cornges of all jaby tolophers by herte what hulde it profpte the without grace & charite. Althat is in this worlde is banpte: but to lout god & oncly to ferue bym. This is the mofte no ble and the most excellent by Coome that may be in any creature; by dispriying of thys

The fpatte boke. Folio .ti. this worlderto brawe danie ucres a necer en the hyngdome of beue. It is the for a greate bapne/to laboute mozbinatly/ foz wortely tyches that thortiy thall perythe s to couepte bonour/or any other morbys nate pleafures or fichelp belptes in thes lefe wherep a man after this lefe that be fort & greuoufly punytheb. Dowr greate a banpteis it alfo to befrze a longe lpfe # iptell to care for a good infer to bide then ges prefent; and nat to proupde for then gesthat are to some! to leue thyng; that hortelp hall palle awape / anatito bafte thyther where is Joyeeucelaftung. Alfo bane thes common pronethe offe in the monde that the epe is nat fatifico ne ful Ip pleased with the spatt of any bodely thynge / nethe care with herpuge . And therfore andpe to withdrawe the love of the foule fro all theng; that bene bufyble and tournest to thonges that beinupfpa ble. For they that folows they tensual pe te huete theps owne confepence / and lefe the grace of goo.

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and of a meke knowpinge of oure felfe. The.ii.

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The fpiaeboke.

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Clery man naturally befriethe to anome : but what auaplethe knowledge without the dicade of gob. A mehe Bufbanbman that feruethe god is mort acceptable to bim/ than is a curpoule poplolopher whiche confpote trugethe coucle of beuen i writully for= getteth hom felfe : bethat well knoweth bem feite is bple and obiecte in bis owne fratte and bathe no belpte in the bapne prapfpnges of man if 3 knewc all thyngesthatbein this morle without chas eite/ what buibe it auaple me before gob that tugethe euerp man after bis bebes/ let be therefore colle fro the befre of fuch bayne knowlege i for oftetymes is foude therin greate dyftracpon and becepte of the enemy wheeby the foute is much bin Diebeand let from the perfete and treme loue of gob. They that have great con: nonge befpte comoniptobe fene and to bebeholde wpfe in the worlde, and there be many thyngesthat the knowpage of them bipnge but iptell profpte and iptell frute to the foule / and be is berp bumple that taketh bede to any other thynge tha to that that hal profete bim to the helth of his foule words febenatthe foule / but a good

The fratte boke. fo. itt. a good lyfe refrescheth the inpide/ and a etene confepece bapugeth a man to a fer. me and a ftable trufte in god . The more conpug thou bafte/ if thou lyue nat ther? after/the more greuoully halt thou thers toze be inged for the mplufpnge therof. Therfore rple nat thy felfe in to pry de for any crafte or conig that is grue buto the but haue therfoze the moze feare & Dicoe in thy herte / for certagne it is that thou mufte bereafter pelbe therfore the frape ter accompte / ifthou thyake that thou knowefte many thringes and hafte great conpuge / pet knowe it for certapuethat there be many mothyng; that thou kno= wedt nat. And fo thou mapfte nat ryght. wpfelp thynke the felfe coning/but ough tell tather to confelle thone pgnozaunce e buconnynge: wbp wplte thou preferre thp felfe in connyage before other i fythe thereby many other more ercellet & more connpuge than thou/and better lerned in the lawe rif thou wpite any thrng lerne and knowe profptablee to the beithe of thy foute/terne to be buknowe a be glade to be bolden byle & noughte and bucons upng as thou acte. The most chygh and the mode profytable congnge is this . A a.b. man

Thefpatteboke.

man to have a fothfaste knowlege and a full despriyinge of hym selfe. Also man nat to presume of hym selfe, and always to uige and to thynke well and diesely of other/is a sygne and a token of greate wysoome and of great perfection and sin guler grace/pf thou se any person syne or comptte any greate cryme openly before the/pet suge nat thy selfe to be better that he. For thou knowest nat how loge thou shalt persever in goodnes we be at fraple but thou shalte suge no man more fraple than thy selfe.

De the teachynge of trouthe. The.iti. Chapitre.

whome trouthe teachethy dense formeth nat by figures or by beceptfull voyces but as the trouthers / our opping and our write many trines becequeth bs/ for we se nat the trouthe/ what analeth bs the knowlege of suche this; as hall neyther helpe bs at the day of Jugement of we knowe the nor hucte bs if we knowe them nat. It is therfore greate foly to be neglygent in suche them ges as be profytable and necessary to bs/ and

The fprac boke. Fo. Illi. and to labour for fuche thpnges that be but curpous and Dampnable. Ernelp pf we do fo we have epen but we fe nat/and what anapleth be tuc knowledge of the hynde and werkpinge of creatures truely nothinge/he to whome the euctialiringe morde that is Belus fpekethits byfchate ged of many bapne oppnyos/and of that morbe all thringes procede and all thris ges openly thewe / crye and befpue that he is god . Roman bethout bym bns berftanteth the tronthe ne ryghtfally ius gethi but he to whom all thringes is one and he that all thonges braweth i to one and all thonges fetteth in one and befpa teth nothpinge/but one map anone be fia blpd i herte and be fully pacifped in god. D teouthe that Bod arte / make mc one with the in perfete charpte/for al that ? tcoc/ heate/ or fee / without the is a gres uous thrug to me for in theis all that 3 well or map befpre Let all Doctours be figil in the prefence: and let allereatures hepethe in fitece & thou onely loste fpeke to my foule. The more that man is onete to the ethe moze that he is gathered to. gither fthe/the moze he unoftabeth bith out labour hygh fcetete mpfteries for be bathe

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The fpitte boke.

bothe refrepued from about the lyght of buderftandpuge. A clencipute and a fable herte is nat broken ue ipghtelp ouer. come-with ghoffip laboutes/for be both all thonge to the bonoure of god/s for be to clercip mortifico to bpm felfe, therfore be coneptetb to be fre fro. folowpage bis owne byl. what honozeth the moze than the affections nat fulle mostplied to the well of the fpirite/truely nothping more, A good bewoute man fo ozdieth bis oute wardebelines that it brabenat bem te the loue of it/but that be compell it to be obcoient to the well of the fpirple and to the ryght tugement of reason. who bath a frenger batapie:tha be that laboureth for to oucreome bem Celfe, and that bulb be our dayly lahour & our Dayly Ocfpic to ouercome our felfe/that we may be make Arengers in fpirite/& increafe Daply from better to better. Querp perfeccion in this lpfe bath Come imperfeccion annexed buto it/a there is no knowping ithis world but that it is mixte with fome bipnones of paugiance. And therfore a mehe hno: wonge of our felfe is more faker ware to god than is the fercbyng for byghnes of connyage. Lonnpage well ordred is nat to be 1 110

The fpille boke. #0. b. tobe blamed for it is good and commeth of god/but a cleuc confepence and a bertu ous lpfc is moche better & moze is to be befpico / bpcaule fome men fludy to haue conynge rather than to tyue well. There fore thep aree many tymes s bapug forth lptcl good fruit oz none. Diftbep wold be as bufpe to auopte frime & to plante bers tues in theps foules / as they be to mous queftions : there bulbe nat be fo many c= uyll thyng fene in the world ne fo moch eupli crample gruen to the people/ne pes fo moche opffolate lpupng in teligion . At the dape of Jugement it Chall nat be alked of be what we have red but what we have done ne bowe wel we have Capb. but howe religioully we have lyued. Hel monowe where be all the great clerkes & famous doctours whome thou haft well knowen. whá ther trued thep flouriffice greatly ithep: ternyng, and nowe other men occupic they prebendes & pmocios and 3 can nat tell whether thep thonke any thyinge on them. In thepalpte thep were holden great in the worlde / a nowe is lytell fpekyng of them. D towe hort. Ip paffeth awape the glozy of this world with all the falle decepuable pleasures of

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tt/ wolde to Bod they the had accorded wet with they ternpinge / for than habbe thep well audyco and rede / howe many perple Dapip it the worthe by bapne co. npnge that care lptell for a good lpfe , ne forthe ferupre of god . And bytaufe they defyac rather to be great ithe worlde that tobe meke, therfore they vany the awaye in they leenyuge as smoke in the bepie. Erucip be is great/ that hath greate cha tite: a be is great that is lytel i bis owne fpght & that fetterh at nought at worldly pleasures as bple bunge / fo that he may wonne Chapte. Andthat perfonts berg wel taught that forfaketh his owne wyl and foloweth the well of god .

tebe gruen to wordes.
The.uu. Chapiere.

Is not good lyghtely to byleuc enery worde or instructe
that cometh but the thynge is
aupsedly and leasurely to be cosydered / a
pondored that aimyghty god be not offebed thoroughe ourc lyghtnes. But also
tor sorowe we be so fragte that we anone
byline

The fpifte boke. No.bi. bpleue of other cupil foner tha god : 13 us neuertheles parfpte men be nat fo logbte of credence/for thep knowe well that the frapltpe of ma 18 moze prone to capil tha to good and that it is in works berp bna nable. It is therfore great wpfdeme nat. to be hafty i our bedes me to teufte moch in ourc owne topites/not trebtely to bya leue enery tale / noz to the we anone to or ther all that we beare or byleuc. Hake all way counfeple of a wrie man and coucite rather to be infructed and to be ozdered: by other than to folowe thinc owne mue cyon, a good lpfc maketb a man wpfe ac gapnit god and intructeth bym in maup. thong; that a finfull man hal neuer fele ne knowe. The more meke that a man isin hym felfe and the more obediet that be is to god/pe more wple & the more pleale full hall bebe incuerp thonge that he Wall haue to bo .

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Df the redpinge of holy scripture. The.b.chapptre.

Charpte is to be sought i holy scrip cure and nat eloquence / sit thulbe be redde with the same spyryte that The fpifte boke.

ft was fyalle made: we ought alle to feke tu bolye Scripture ghoftely profpte rather than curpofitic of fiple/and as glab. lp hall werede fymple & Deuoute bokes of byghe lernpage and connpage/let nat the aucrozitie of thone anctoure moffphe the / whether he were of great connynge or iptel but that the loue of the bery pure trouth Apre the to rede Afke nat who faid this : but take good bede what is farbe: Men paffe lyght!p awap/but the trouth of god cuer abpoeth. Almyghty god fpebethto vs in his fcripture in diuers ma: ners without acceptyinge of perfons/but our curpofpte ofte letteth be in redpinge of feripture whan we well reason and are gue thynges that we Onle mekely & lim ply paffe ouer/ if thou wplt profpte by res bynge of fcriptute tebe mekely fimply & fapthfully and neuer delpre to baue ther: by the name of compnge. Afte gladly & here mekely the lapenge of laputes: and myflyke the nat the parables of auncies fathers / for they were nat fpoken with: out greate caule. Which

The . bi . Chapitee.

The frifte boke. fo.bit. Toan a ma befpreth any thynge inordinatly : forth with be is inquest .. in hom felfe. The proude mani and the couctous man neuer baue refte: bus the make man and the poze in spirpte lys ueth in greate abundance of reft & peace. A man that is nat pet mortifred to bem felfe/ 18 lygbtly tempteb and ouercomme miptell and fmall temptacpons . And be that is weyke in fppapte / and is pet foms what Carnall and incipned to fenfyble thonges mare bardely bithbrawe hom scife fro wordly despres . And therfore he bathe ofte greate grefe & beupnes in bert whan be withdiaweth bym from them . And he bylbayneth anone pfany man te fyfic hpm/ and if be opterne that be befp reth : pet heis inqupeted with grubge of conference for be bathe folowed his pafa fion which nothynge helpeth to gettinge of the peace that he befpeed. Than bp relyapinge of pallyons is goten the very true peace of bette a nat by folowinge of the / there is therfore no peace i the berte of a Carnall man / Por in the berte of a ma that grueth bym felfe all to out ward thpugi but in the berte of a ghoftly man o; woman wbiebe baue thep; belpte in Impta. 13.1.

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mynde are to be fled a auopted.
The. bii. Chapptre.

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E is bapne that puttethe bys trufte in man oz in any creature be nat alhamed to ferue other for the loue of Jelu Lhaifte / eto be poze tthis worlde for his fake/trufte nat i the felfe/ but al thy trufte fet in god / bo that in the is to pleafe bym : and be Chall well beipe forthe thy good wyll. Arufte nat in thene owne connynge: ne pet in the conhynge oz policyc of any creature lyuynge but rather in the grace of god whiche hel peth meke perfous / & thofe that prefume of them felfe be fuffere be to fall tyll thep be meke / glozpfpe nat thp leife in the rpe ches not inthy worldely frendes for that they be myghty/but let al thy glozy be in god onelp that gructh all thynges / and that defpieth to grue bem felfe aboue al thonges . Eraltenat the felfe for te lats genes or fayzenes of bobyc/for with a lpe tell frekenes it marche fone Defoucled! 3 oye

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The fpitte boke. Jo. bill.

Tope nat in thy feife for the habpipte / 02 epocnes of wyt lette thou dysplease god / of whole gette it is all that thou halte/ bolde nat the felfe better tha other/ lefte happely thou be therby impepred in the freht of god that knoweth all that is in man/be nat proude of thy good bedes/for the ingemet; of gob be orber thatbeinge mentis of man to bbe it opfpleafeth ofte tymes that pleafert man . If thou baue any goodnes or bettue in the/ belpue res that there is moche more goodnes and bertue in othat / fo that thou mapte als wapekepe them mekenes. It hurteth nat thought thou holdefte the feife worke than any other / thoughe it be nat fo in bede / but it hurteth moche pf thou pres ferre thy felfe aboue any other be be nes uer lo great a fpner. Breat praceis bith the meke må but in the herte of a proude man is always enupe and indpanacpon.

:That moche fampiparpters to be fledde. The. bui. Chapptre.

but to him that is wpie, scerete and diedyinge god /be seidome with ponge solkes and draungers flates ampta.

B.ii.

The typue boke.

nat tyche men / a afore great men do nat lpgbelp appere. Accopany the felfe with meke perfons and fymple in berte that be devoute and of good gouernauce and treate with theym of thruges that maye edifpe a arength thy foule. Be nat famy= lyce to any woman . Couete to be famps lycroncip with god and his Angelicout the famply arite of ma as moche as thou maide loke thou efebe werehartte isto be hab to all but famply artic is not expedy ent. Somtome it happeneth that a perio buknowen throughe bys good fame is moche comendable, whose prefence after lyketh us nat fo muche, we were fomty? me with out prefece to pleafe other, bya be rather byfpicale theym throughe the cupil maners and cupil conditions that thep fe and well confeder inve.

and that we half gladly folowe

nolg and at & Dienisch

ent rolpne under a prolate fand in nothpuge to teke onte obnic lybertye.

The fplac boke. foit. It is mochemoze fucrer waye to fande in the fate of obedpence / than in the Rate of prelacpe. Many be buber obeby= ence more of necelipte than of charpte/ and they have great payne and lyghtely murmure & grudge : and they hall neuce baue ipherte and frpdome of fppapie tyll they booly labmytte the selfe buto they? superpoure. Bobere & there where thou wplie / thou halte neuer fynde perfpte reft: but in meke obedience buder the go. ucrnaunce of thy prelate. The ymagec nange & the chaungange of places bathe becequed many a religious perfon/ trous theitis that eucry ma is byfpoled to do after his owne wyll / and beefte can agre with the that folowe bys wapes. But pf we wyll that god be amoge be: we mufte, fomtyme leue our owne well thoughe it feme good/ that we may have love & peas. ce with other. who is so worke that he can fully knowe all thonges : truely none. Therfore trufte nat muche to then owne write. But here gladely the counseyle ofother. And yf parcafe the thringe whiche thou wolded haue done be good and pro: fytable, and pet neuertheleffe than leueft thene owne well therin and folowette os

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The fpille boke.

That we hulde anopde superflugie of wordes and the company of worldly lyupnge people.

The.r. Chapitte.

5\*40 Clopbe the apany of all world lp lpupng people as moche as thou mapfte/ for the creatping of mortaly maters letteth greatly the fee noure of fpirite/ thoughe it be done with a good intet / we be anone decepued with banpte of the worlde / and in maner are made as thrall buto it:but we take good bede. I wolde I had bolde my peacemas ny tymes wha I haue fpoken / and that I had nat bene fo muche amonge world. ly company as I haue be. But why are be fo glad to fpeke & common to gpther totb we lo feldome beparte without fome burs

The fpiffe boke. fo.t butte of confcience / that is the caufe by our compnynge to gyther we thynke to comforte eche other and to refrethe oure bertes whan we be troubled with vapne pmagpnacpons : & we fpeke mofte glad. ly of fuche thynges as we mofte loue / 02 elles of thynges that be molte contrary, ous buto bs. But alas for Corobe all is bayne that we bo / for this out warde cos forte is no lytell hyndraunce of the treme inwarde comforte that commeth of gob. Therfore it is necellary that we watch & prape that the tyme paffe nat awaye fro vs in pdelnes : If it be laufull and expebient to fpcke/ fpcke tha of god and fuche thing; as are to the copfping of the foule or of thy nepbours/ & cupil ble and a necs lygence of our ghoffely profpte / maketh bs oft tymes to take lytell hede howe we fulde fpeke. Renerthelelle fomtyme it helpeth reght moche to the belthe of the foule/ a deuoute commpnge of spirptuall thyng;: fpecially wha men of one mynde & of one spraite in god/ do mete and speke and commen to greber. 2: \*: \*: \*:

Delyze to profyte in vertues.

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Impta B.iii.

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The fpiffe boke.

E myghte haue moch peace if we wolde nat medle b' other mencs farenges & boynges that belonge nat buto bs/ bowe mape be longe lpuc i peace that wylfully well medle with os ther menes bufpnes /and that feketh occafyons withoutfourthe in the worlde/ & felbome og neuer gathereth tym felte to gether in god bleffed be the true fymple e meke perfons/ for they thall haue great plente of peace/ why have many fagutes bene fo perfetty contemplateue i for they alwaye fludped to mortific the fro world ip despies that they myght feell with all the power of thep; herte teoc to our loid But webe occupred with our paffyons / e be muche bufped with trafptory thing? and it is berr feldome that we may ouer come any one byce. And we be nothynge quyke to our darly butpes / wherfore we remapne colde and flowe to beuocyon/yf we were perfetely mortified to the world and to the flethe and were inwardly putyficd in foule we thulde anone fauour be uenly thenges and fomewhat Gulde we have experience of heuenly contemplas cyon. The greatest bynderauce of the beuenly contemplaceon is / for we are nat PCS

The fpilicboke. fo.ti pet elerely delpuerd fro our pallpons and concupifeens / ne we enforce nat our felfe to folowe the wape that holp faint haue gone befoze bs. but wha any lytel abuet= fote cometh to be we anone calle downe therin & tourne bs ouerfone to feke man= nes coforte. But pf we wolde as ftronge men and as myghty Champions fyghte Arogip en this ghoffip bataple/we buite bindoughtedle fethe helpe of god come in our nede/ for be is al waye redpe to belpe all them that trufte in hym . And he pro= cureth occaspos of suche bataple to thete we bulde ouercome & haue the bectoipe a in the ende to baue the greater reward therfore/ pf we fet thende and perfect pon of our religyon in thefe out warde obfer= uances our deuocpo thall fone be ended . wherfore we muste fet out are depe to the tote of the tree / that we purged from all pallpone mape haue a quyet mynde . It we wolde every pere outreome one byce/ we holde anone come to perfect pon / but I feare rather pt contrary wpfe we were better & purer in the begrinninge of oure conucefron than we be many peres after we were connerted. Dur fernour and befyre to bertue flyide dayly increase in bs as we

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The frifte boke.

as we enercace in age. But it is nowe thought a great thenge if we map bolbe a lytell fpercie of the feruour that we had fp: fte/bur if we wolde at the begynnynge breke the cupil inclinacyon that we have to our felie a to our owne wpll/ we holbe after bo bertuous werkes cafely & with greate gladnes of herte. Itis an harde thynge to leue cupl custommes : but it is moze heroc to backe our owne byil But it is mofte berte cuermoze to lyein papile and endicaly to lefe the topes of beuen. If thou ouercom nat fmall thyng alyghte bowe Gnite thou tha ouercome the grea. ser . Befpite therfore aupkely in the bes gynnynge thy cupil inclynacous : Licue of hole all thone cupil cuftomes lefte bap Ip bp iptell and iptel thep bipnge the after to greater opffpeulte. Dyfthou woldelt confedie howe greateinly peas thou Quibe haue thy felfe a home greate glade. nes thou hulbeft caufe in other in behas upnge ofthy felfe well . I suppose bergip thou woided be moche more bringent to profptein bertucthan thou hafte bene be 

The.ru. Chapytre.

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The fritte boke. fo.rii. I is good that we have fotpme grpeffes and aductlites for thep dapue a man to beholde bym felf and to fe that hers here but ag in an er. ple/and be lerned therby to know that be ought nat to put bis trufte i any worldip thonge. It is good alfo that we fuffre fo: tyme cotradiccyo and that we be holden ofother as cupil and wietched & fpnfull thoughe we do well and entend well / for fuchethpinges helpe be to mekenes and myghtelp befende be frome bayne glozp a papde: we take god the better to be oure Juge & wytnes/whan we be out wardely disprico in the worlder a that the worlde lugeth nat wel of vs/therfo; a ma ought to ftable bim felf fo fully i god that what aductirte fo cuer befall bnto bym be hal nat nede to feke any out warde comforte. wha a good manis troubled or tempted oz is inqupeted with eupli thought (/tha he understandeth & knoweth that god is mofte necestary to bym' athat be may no thong to that is good without him. Tha beforoweth/ waylleth & prayethe for the mileries that he reghtfulp luffreth. Tha it piketh hym alfo the wietchydnelle of this lyfe and he couerteth tobe diffolued from

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The fpiffe boke.

from the bodge of dethei and to be with Chaife. And tha also he feeth well: there mape be no full peace ne perfete syker: nes in the worlde. T: x: \*: \*:

Detemptacyons tobe relyfted. The.rin.Chapitre.

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Solonge as welpuc in thes worlde we may natbe fully without teps tacpon. J: \*: for as Job Capth temptacpon is the ipfe of mait boon erth therfore cuerye man chulde be well annenfte bys temptacyons and watche in prapers that the ghoffelp enemp fpnbe nat tyme & place to becepue hym/whiche neuer flepethe but alwaye goeth aboute schunge whome he may beuoute. There is no man fo perfete ne fo bolge in thes worlde/that be fomtyme ne bathe temp= tacpons a we mape nat fully be without them for though they be for the tyme be tre greuous and papufull / pet pf they be resplied they be bery profptable/ for a ma by experience of fuche temptacpons/is made more meke and is allo purged and iformed i diuers maners whiche be Gulo neuerbaue knowen but by expergence of Cuche

The fpiaeboke. fo.riii . fuche temptacpons . All bleffed fayntes that nowers crowned in heuen grewe & profpted by teptacions and tribulacions and thofe that coulde nat well bere temp tacpons but were fpnally ourcome be ta hen perpetuall papfoners in hell . There is no order lo boipe ne no place lo fecrete that is fully without temptacyon & there is no man that is fully frher from it here in this lyfe / for in our corrupte bodge me bere the mater wherby we be tepted that is our inozdinate cocupyfcence wherein be bereboine. As one temptacyo goth/ an other cometh, and so we always have fom what to futtre / # the caufe is for we haue loft out unoccly . Many folke fete to fle temptacpon/and thep fall the more accuously in to it . Hoz by onely fleyinge we maye nat have victozpe but by mehe nes and pacpence be be made ftronger thá all out enemics/ De that onelp flecth the outwards occaspons and cutteth nat aware the inordinate delpies brode in wardly in the perte hall lytell profpte / & temptacpos hal tyghtely come to hym a gapne and greue bym moze tha thep byb ty: ac by tyteil and tytell with pacience & with fufferaunce / and with the helpe of dop

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god thou hatte fonce oucreome temptas cyons than with thone owne arength /a importuntte. In thene temptaceon it is good that thou ofic afte counfaple / and that thou be nat trgozoule to no perfon that is tepted but be glad to coforte bim as thou woldeft be coforted. The begyn. npinge of attempt temptapons is in cons Caunce of mpinde and to lptell a trufte in god. foz as a thppe bitbout a gupot is Daue pether & theber with cuery ftoame Do an buftable mau that anone leuethe bys good purpofe in god/ is diuctaly tep. ted/the frie proucth golde/s temptacpon prouctb the ryghtwyle man / we knowe nat many tymes what we can fuffre,but teptacpon Geweth playnip what we see and what bertue in be . It is necessary in the begynnynge of cuery teptacyon to be well ware / for tha the enempe is fone oucreome pf be be nat fuffred to entre in to the herte. But that he be refpfted/ and fintte out as fone as be pfereth to entre for as a bodely medicpn is very late mini fred wha the fyckenes bathe ben fuffred to encrease by longe contynuaunce/ foit is of temptacpon. Fpife commeth to the mynde an buclene thoughte, and after foloweth

fo. ritit. The fprite boke. toloweth a ftronge Imagpnacpon : and than belectacpon and bpuers cupil mos cyons/and in the ende foloweth a full ale fent . And fo by lptell and iptell the ene mpe hathe full entre for he was nat wp= felp telifted in the begynnpug/s the more noweth that a manis in refpftpnge the more wepke he is to telpac f and the eucs mpe is dayly the more ftronger agapufte brm. Some perfons haue thep; greatelt temptacyons in the beginninge of thep? connectfron/fome in the ende: and fomme in maner all they lyfe tyme be eroubled therwith; and there be many that be bus leghtly tempted and althes cometh of the great wpfoom a ryght wpfues of god whiche knowerd the frare and increte of eucep perfon : & ordepneth al thongis for the befte / and to the euctlastynge belthe a faluacpon of his electe a chofen people. Therfore we hall nat defprie whan we be tempted but hall the more feruentipe praye buto god that he of his infpupte goodnes and fatherly pyte bouche fafe oz betpe be i cuerp nede e that be according to the faping of fapnt Boule fo preuet be with his grace in cuery tentacyo that we hall may fultepne/ ict ve than mehe out Coules

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The spilte boke.

foules bader the arong hade of almighty god/foz be wpil faue all theym and crafte all them that be here mehe and lowe in fpirpte. In temptacpons & tribulacpons a mants proucd bowe mothe he hathe p tytediand his merpte is therby the great auente god / a bis bertues are the moze openip hewed. It is no greate maruaple if a man be feruent and bewonte whan he feleth no grefe:but if be can fuffre paciets ly in the trine of temptacyons / 02 other aduerfpte/and therwith all can alfo ftpze bem felfe to feruour offpirpte it is a toke that he hall greatly profpte hereafter in bertue and grace. Some perfons be kept from any great teptacyons: and pet day: ly they be ouercome throughe lytell and fmall occaspons/and that is of the great goodnes and fufferaunce of god to kepe the in mekenes that they hall nat trufte ne prefume of them felfe / that fe the felfe fo lyghtely and in fo lytell thinges daply ouercome. T: A: X: X: X: X: X: X

That we hall not Ingelyghtly other menes dedes ne cleue moche to our owne figli Eberum, chap.

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The fprae boke. folio, rb. Que alwaye a good epe to the felfe: & beware thou luge nat Lipghtly other men. Iniugpig other men a man ofte laboureth in baine ofte erreth and lyghtly offedeth god/ bus in iugpinge bym felfe and his owne betes be alwaye laboureth frutfully and to his ghoffly profpte / weinge oft tymes after our hette and our owne affecepons & nat after the truthe / for we ofte lefe the true ingement throughe our prpuate loue . But if god were alwaye the bole intente of our befrie me hulbe nat fo lightly erte in out iugemetes / noz fo lightly be trous bled for that we be refifted of our well / but comenly there is in bs fome in warte inclynacion or fome out warde affeccyon that draweth out bette with them frome the true tugemet . Many plos throughe a fectete loue that they have to thep: felf worke budeferetely after they owne wit and nat after the well of god / a ret thep wene nat fore they feme to fande i great inwarde peace whan thynges folowe afs ter they mide but if it folowe other wple than they wolde / anone they be mouch with impacience and be enght heur and penfpte. 13p diucelities of oppynpons be Imata. E.t. spioge

The fyate boke.

teendes a nergibours, and also betweene teendes a nergibours, and also betweene teligious a deuout persones. And olde eu home is hardly broken and no man well by the personed from his owne well, but if thou sieue more to thene owne well or to theme some reason that othe meke obediése of Jesu a huste, it well be longe or thou be a ma illumined with grace, for almyghty god well that we be perfetely subjecte a obediente to hem/and that we ascende a refe by the above our owne will about our owne reason by a great brem nynge love and a bole befrre to hem.

De werkes done in charite. The.xb.chapiter.

for the lone of no creature/ no euplish to be done/but somtime for the nede co forte of oute nepghboure a good dede mape be deferred or be tourned in to a no ther good dede/ for thereby the good dede is not destroyed/ but is changed in to bet ter without charite the outwards dede is speed to be prayled but what so sucr is done of charite be it never so lytell or neader so

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The fpafte boke. folio . rbi. mer fo despisable in & frabt of the mouldes it is tyght profytable before god/ whiche mgeth all thenge after the cutente of the boer and nat after the greatnes of wota thrucs of the dede : be dethe moche that moche loueth god : & be both mechethat bothe bis dede well: and be dothe bis be= be well that dothe it rather for the coms mpnalte than for bis owne woll. Il Debe fomtime femeth to be bone of chatite & of loue to god/wha it is rather bone of a car natite a of a fleffbby loue than of a charte table loue for comonly fome carnall meli nació to out frendes/ or fome morbynate loue to our felfe/or fome hope of a tempo rall rewarde or a despre of some other ps frte monethe be to bo the bede / a nat the pure loue efcharite. Charite fekethe nat bim felfe i that be web: but be defireth to bo onely that thall be honoute & praifing to god/he enuieth no ma for he loueth no prpuate louc: nor be topil nat 3 ope i bim felfe but be coueteth aboue al chig; to be bleffed in god / be knowethe well that no goodnes begynneth egiginally of man/& therfore he referreth al goodnes to god of whome al thinges procede & i whome all bleded faites do red i enerladyng femero Impla. T.II. D 68

The fpate boke :

D he that had a lytell spercle of this par fpte charite chulde sele sothefally in his soulethat all crthely thinges be ful of va myte.

Defantes. The. rbi. chapiter.

Tiche befautes as we can nat amede in out felfe noz in othet / we mufte paciently fuffre tplb our lorde of his goodnes well other wele dispose. And we haltbynke that happe. Ip it is to best for to be for prouping of our pacyence: without whiche out merptes are but tytell to be pondied Reuertheles thou hatte prage bertely for fuche impcs dimentes that our lorde of his great mer ep and goodnes bouchefaue to belpe be that we may parpently berethe. Ifthou admonyffic any persone ones oz twyle & he well nat take it : argue nat ouermoch with hym but comptte al to god that his well be bone and bis honoure in all bis fernauntes/ for be can well by his good. nes tourne eupl in to good: fludpe alwap that thou be pacpet in luffrynge al other mency befant; for thou hafte many thur ges

Folio. rvii. The fpifte boke. ace in the that other do fuffee of the/ and if thou cane nat make thy felfe to be as thou wolden bowe mapfte thou tha loke to baue an other tobe ozdred in all thyn= ges after the wel. we wolde gladie baue other perfite/but we wyl nat amende our owne defautes / we wolde à other fulde be Araptely corrected for thepre offences but we well nat be corrected. It mently= keth be that other haue lpbertie: but we wyll nat be denyed of that we afke. we wolde alfo that other fuld be reftrapned accordinge to the flatutes , but we in no. wple wpil be reftrapned. Thus it appe= ecth carbently that we feldome pondie our nepghboars as we do our felfe : if ail men were perfete what had we than to fuffre of our nepgbours for god/therfore god bath fo erderned that one of be hall lerne to bere anothers burden for in this worlde no man is without befaute : no man without a burben / no man fuffpepent to byin selfe / nor no man wyse proughe of upm felte / wherfore it bebos uetbeche one of be to bere the burden of other / to comforte other/to belpe other / to enforme other/ and to infructe and ab mongfibe other in all charite: who is of L.III. mode

mofte bertue appereth best in tyme of ab uerfite. Occasios make nat a man frayle but thep the we openly what he is.

gious persone. The rbit. Chapiter.

T behoueth the tobiche thrne owne well in many thenges if thou wpit haue peace and cons corde with other . It inno lytell thynge to be in monafterics of in congregacions and to contynue there without complay nynge or mpffapnge and farthfully to p. feuer there bnto thende . Bleffeb be they that there tpue well & make a good ende. Af thou wylte fande furcip in grace and moche pfrte in bertue: holde thy felfe as an outlabe and as a pplgrime here i this lpfe , and be glad for the loue of god to be bolden as a fole and as a bple perfone in the worlde as thou arte. The habrte and sonfure beloe lytell /but the chaungpinge of ipfe & the mortificage of pallios make a perfone perfyte and true religious / be that feketh any other thynge tit religion tha purcip gob and the belthe of his foule Batifpnde notbynge there but trouble & toto mer

The spit boke. Ho.rbit.

forome / & he may not france longe there in peace & quietnes/ that laboure the nose to be lefte & subject to al. It is god there fore that thou remembre ofte that thou camette to religion to serve and not to be served. And that thou arte called thither to suffice and to laboure / & not to be yelle not oftell bayne takes. An estigion a man thall be proued as golde in a surnace and no man mape stande longe there in grace and bettue/but he will but hal his herte meke hym selfe/for the love of god.

fathers. The. run, Chapitre.

holy fathers and biested saintes in whome flouristhed and hone all true perfecepon of lyfe and all perfyte religion. And thou halte se howe lytell is is and welnyghe as nothyinge that we wo now in these dayes in coparyson of the D what is our lyfe if it be to the compay red. They secued our loade in hunger a in thurstelin heatelin colde in nakydnes in laboure; and in werpnesse! in bygylles

The fyatte boke.

and faffpinges / in prapouts and in holp meditacions in perfecucions and in mas ny tepreffes. D howe many & bowe grenous tribulatpos fuffred pe apoftles mar tpas/confesiours/birgins and other bolp Caputes that wolde folowe the Reppes of Chapite. They refused bonourcs & all bo dely pleasures bereinthis lyfe: that they might alway haue the cuctlastynge lyfe. D howe strapte and howe adiecte a lpfe lede the holy fathers in wyldernes: howe greuous temptacions they fuffred bowe freefly they were with there ghoffly ene mycs affapled: howe feruet prapout thep dayly offered to god/what ergourous ab Aynence they bled/howe great zeale and feruour they had to fpirituall pfyte/how Gronge bataple thep belde agapute all fpnnc/and howe pure and bole mitet thep had to god in all they? bedes / on the day they laboured a on the night they prayed and thoughe thep laboured on the daye bedely/pet they praped in inpude/ and fo they spente they trine alwaye frutefully athought every howe horte for the fers uple of god / a for the great fweines that they had in beuenly contemplacion/they forgete ofte tymes thep; bodely refecced

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The fpifte botte. Folio.rir. All rychelle honoure dygnytes kinnelme and frendes / thep renounced for the loue of god they coucted to have nothpage of the worlde and fearfely they wolde take that was necessary for the bodelp kynde. They were pooze in worldly goodes but thep were riche in grace and bertue: they were nedpe outwardly but inwardlye in thep: foules thep were repleny fifed with grace & ghoftly comfortes. To the world they were alrens and fraungers/ but to god they were ryght dere and famylyer frendes. In the fyght of the worlde and in thepre owne fratt they were byle and abiecte/but in the light of god and of bis faintes they were precious and fynguler ly ciccte. In them hone all perfeccion of bertue/true mebenes / frmple obedience/ charpte/and pacpèce/ with other lphe ber tues & gracpous gyftes of gob. wherfore they profeted dayly in fpirite and obtepe ned great grace of god. Eher belefte as an crample to all religious persons and more ought thepreramples to fere them to beuotion and to pfpte more and more in bertue and grace/than the great multytude of dystolute & ydele persons shulde any thruge drawe them abacke. Dwbat C.b. feruour

The fratte boke.

feruour was in religious perfons at the begynnynge of thepr religion / what des uocion in prapers what scale to bertue/ what louc to ghoftip opfcpplpnel a what o reuerence and meke obedience florpfibed to in them under the rale of theps fuperiout h truely they bedes pet bere witnelle that te thep were holy and perfyte that fo mygh le telp fubdued the worlde and thrufte it bn Der fode. Rowc adapce he is occompted in bertuous that is no offender and that of may with pacpence kepe fome lytell fpat to ele of that bertue & of that fernoure that to he hadde fpifte. But alas for forowert is Da throughe our owne flouthe & neclygene m and throughe lefpinge of tome that we be in fo fone tallen from our fyafte feruoure in on to fuche a ghoffelp wepkenes & bulnes of pa fpirite / that in maner it is to tedpous to th be for to lyue bur wolde to god that the at Delpze to protote in vertue flepte nat fo be brterly in the: that ofte hafte fene the bor ne ip crampics ofbielled fayntes. DU get

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The fyifte boke. fello.rr. Dicipfe of a good religious man hulte fpnc in all bettue and be inwarte as it apperett at ourwarde and that moche more inwarde co to: almyghtpe god beholdethe the berte ut whome we chulde alwaye honoure and al senerence as if we were cuer in his bobes gh ly prefence and appere before hom as afis on gelles elene and puce Chynnyge in al vers ed fue / we oughte encer bare to renewe at our purpofe in god / and to fece our herte at to fernoure and benocion : as thought it at beccebe frifte dare of our conuccipon & 18 Dapip be thal prage and fap thus . Tocipe net memp lorde Jefu that I mape perfeuce be in good purpofc and in the holy ferunce in onto my beth and that I may nowethis of prefent Dape perfitely beginne for it is no to thrnge that I baue bone in tyme palle . the After our purpole & after our intent thall fo be our remarde/s thoughe our intente be por neuer fo good pet it is necessarre that we put therto a good well and a greate belts gence/for if be that offe tymes purpofeth to bo well a to profete in bertife pet fape leth in his boynge/what hall be bo than that felde o; nener faketh fuche purpole. TEE.

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The fpifte boke,

Met be entend to dothe befte we cantand ret our good purpole mape happen robe letted and byndied in dpucts maners / & our speciall hyndrauceis this /that we fo lyghtly leue of oure good ercetegles that we have bled to doo before tyme, for it is feldome fene that a good cuftome wplful lp broken map be recoucred agapne with out great fpiritual hyndraunce. The pur pose of reght weste men dependeth in the grace of god moze than in them felfe og i thepz owne wploome, for man purpofeth but god disposeth/ ne the wape that man hall walke in this worlde is nat in hom felfe but in the grace of god. If a good eu Come be Comtime lefte of for beipe of our nepghboure in mape fone be recourred but if it be lefte of through flouthe or nes gipgece of our felfe it bil bindie vs great Ip and barbly wil it be recourred agaput Ebusit apperetbtbartbough we incon rage our felfe all that we can to do well / pet we hall ipghtip faple in many then, ges. And neuertheles thoughe we mape nat al way fulfpl tt/ pet it is good that we alware take fuche good purpofe efpecial ip agapuae fuche thringes as bridgethe bs mode / we mude allo make dpipgente (crebe

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The fyrae bone . Folio.rri. ferche bothe within be and without be f that we leve nothpinge mordynate bires formed i vs as upghe as our frapite map fuffre a pf thou can nat for frapite of the selfe do thus contynually / pet at the leest that thou do it ones on the day euchying or mornprig. In the mornigerbou haite take a good purpose / for that bape folos wrnge: and at upght thou halte opfcuffe dplygently bowe thou hafte behaued the the dape before in worde/indede/ and in thought/ for in them we doo ofte offende god & our nepghboure. Arme the as chit= fice trucknyght with mekenes and chas tite agynft all the malyce of the enemye. Kefrayne glotony & thou halte the more lpghtlpircfrapne at carnall befries. Let nat the ghoffly enemy fynde the all pole but that thou be redyinge/wiptpinge/pias page denoutly sthynkynge or fome other good laboure dopinge/for the computate. Bodelp ererepfes are to be bone fectetly! for that that is profytable to one is fomtyme huttfull'to a nother/ and affo fpicis tuall labours bone of benocion are more furely bone in primite than in open place. And thou mutte be mare that thou be nat . more redy to pryuate denocions than o them

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them that thou are bounde to by buctpe stiby religion but what by ducty is ful fplicd than adde therto as the denocyon grucely. All mape nat ble one mance of execepte but one in one maner / another in another maner as they hall fele to be moste profuable to them. Alle as the tr. me requprethe fo dy uers excreptes arrio be bled for one maner of crercyles is nes restary on the boly bare / another on the fectall daye / one in tyme of temptacyon another in tyme of peace & confalacyon / one whan we have fretnes in Denocion/ another whan benoepon withdrawethe. Alfo agapatic principal feades we ought to be more betrgente ut goed werkes and demontly to call for beliet to the blef. fed Sapnies that than be worthppped in the Churche of Boo / than in other ty: mes and to despose our feite in leke mas ner as if we wulde than be 'tahen out of this worlde. and be brought i to the cuer laflynge feafte in beuen. And fpthe that bieffe is per beferred from be for a tome we mape well thenge that we be nat pet redy ne worthy to come therto. And ther fore we ought to prepapre our felfe to be moze redre another ipine/for as Sapute Tuke

Ane fyrite boke. Fo. rrif.

Auke farethe. A Blessed is that setuaunt bhome oute Norde (what he hall come at the house of dethe) shall frinde redy/for he hall take hym and lyste hym op hyghest boue all erthly thringes in to the euerlass stynge tope and blesse in the kingdome of beuen. Amen.

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Df the love of onlynes and septence. The. rr. Chabiter.

Che for a convengente tyme to ferche topne owne confepence. and thruke ofte on the benes fartes of Bod / leuc of all curpous thens ges. And rede luche maters as Call fiere the to copunction of her c for the fynnes rather than to rede onely for occuprenge of the tyme/if thou wille withdrawe the filfe from fuperfluous wordes & fro bns profptable rennpnges aboute & frome be tonge of tumours & of barne tales /thou halte fpude tyme conucupent to be occupyed in holy meditacions. The moste bo. Ip men a women that cuce were: ficbe the tompany of worldly lyunge men bppon thepz power/and charce to ferue god in fe ercte of they berte/s one boly man lapte as ofte

The fpiae boke.

as offe as 3 haue bene amonge worldly company I baue departed with leffe fer. uour of fpiette than I came, and that we knowe well wha we talke longe for it is nat fo barde to kepe alwaye fylence / as tt is nat to creede i wordes wha we fpeke moche. It is also more frybt to be alway foirtary at home, than to go forthe in to the worlde and nat offende . Therfore be that intendeth to come to an inwarde fet. tynge of his bette in god and to have the grace of denocion, mufte with our faup. our Chaife withdraw him from the peo ple. Do man map furely appere amonge the people but he that wolte gladly be fo litary pf be myght / ne no man is fure in prelacy/but he that wolke gladly be a fub getine none may lutely comande/ but be that hathe lerned gladly to obeye/ a none toyeth truely but be whose berte wythes fethe hom to hauc a clene confepence / ne none fpeakethe furely but bethat wolde gladly hepe fplence if he mpght . and als ware the fuerre of good men and of blef. feb men bath ben in mekenes and in the Die beof Bod ; and thoughe fuche bieffed men Gone in al vertue/pet thep were nat therfore lefte bo in to 10 190e / but were therfore

The fpifte bohe. Fo. rritt. therfore the more octygent in the ferupce of god and the more meke in all thepr bo pages and on the contrary wyfe the fure tp of cupil me tpfeth of pape and of paes fumption & in the ende it decepueth them Eberfoze thynke thy felfe neuer fure in this lyfe whether thou be religious or feculer/for offe tymes they ye have ben bet den in the fratt of the people mofte per= free: haue bene luffered to fall more gres uouflye for they? prefumpcion / alfo it is moche moze profptable to many perfons that they have fomtime teptacpons/lefte haply they thynke them felfe ouermoche frace and be therby lifte by into pape of tenne to fehringe of out watte confolacio. Then that they be alwayes buthout tem pracion. > D bome pure a cofcièce hulde he have that wolde dyfpyfe all transitozy top a neuer wel medic with worldip buft nes/ and what peace and in warde quets nes thuide be baue that wolde cut aware from hom all bufpnes of minde and only to thynke on benenip thynges / no mais worthy to have ghoftely comfortes , but we have frate ben well execupted in boly compunccion/and if thou, wylt haue com punccion go in to a fecrete place; and pus Impta. D.t. from

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The fpatte boke.

from the all the clamouts nople of the world. I or the prophet Daupd fapth Let the forome for the france be done in thy fecret Chambie/i thy cell thou haite fynde greate grace whichethou mayle lyghtly icie without. A by cell well conty Bucd hal ware fwete and pleafaut tothe and hall be to the hercafter a trott bere freude/and if it be but cupil hepte/it hall ware very tedpous and pascfome to thes But it i the begynnyng thou be ofte ther m and kepe it well in good praices and in boly meditacyons it Wall be bere after to the a fynguler frede and one of thy mone fpecpall comfortes:in feptence and quietnes of bette a bewoute foule profrte the moche and lerneth the becb fentences of feripture and fyndeth there: allo many fwetetrees in benocyon wherbith enery nyghte he wached her nyghtely trem at tylibe offpuncibat the may be fo muche the more familyer with god, as theis byf ferued from the clamours noyfe of world ly bulynes . Therioze they that for the loue of bertue he borabe them fro they? acquayntaunce and from thepa beaidely freudes oute loide with bps Angelles hall brawe upghe to them & hall abyte

The fpatte boke. Jo. rrillia bith them. It is beiter a ma be folitapze and wel take bede of ipm felfe. Thå that he bo myracies mihr worlde forgettyng by in felfe. It is alfo a laubable ibynge in a relygious perfone feidome to go forth! feldome tofe other: afelbome to be fene of other why wylle thou fethat is nat law : full for the to haue the worlde patieth as ware with all his concupyfrence and bes cepuable pleafures. Thy fenfuall apetite moueth the to go abrobe : but whan the tyme is pafte what barefte thou bome as gayne but remorfe of confeyence and bna quecines of herte. It is ofic fenethat afs tera mery goginge touth foloweth a beup retoznynge it that a glabe cupntybe caus feth a heur moznynge and fo all fleffhely tope entreth plefautly / but in the endete byteth a fleeth what may ferbou fe with out the tell that thou may fie nat fe with in/lo beuen & erthe and all the elementes wherof all erthelp thyinges be made and what mapfte thou clies where fe under pe fonne that mape longe endure / & pfthou mpghte fe all cetbly thringes alfo baue all bobely pleafurce patfet at once before the/what were it but a vapne frght:lyfte bp thenc epne therfoze to god in beuen Impta. Dall. ons

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The fyrite bohe.

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and praye bertely that thou may de haus forgrueneffe for the offente / teue baput thynges to them that well be vapue and take thou bede onely to tho thinges chat our lozee commandethabe. Shytie fatte the bose of the Coule / that is to far thene pinagpnacyo and kepe it warely trom be holdpinge of any bodely thruge as mothe as thou mapfte/s tha lifte bp the menbe to the loade Befu & open the berte taythe fully to bym and abyde with bym in thy Lell : for thou hatte nat fynde fo muche peace buthout. If thou habbeft nat gone forthe fo muche as thou hafte bone / ne haue gpue berenge to bapuc tales / thou Quiteft haue bene in moche moze inward peace tha thou atte/ but for as muche as it bely teth to the bere newe thinges/it be boucth the therfoze to luffre foryme both trouble of bette & buquetnes of mpube .

Df compunction of the herte. The exi. Chapitre.

f thou walt any thange pfpte to the helthe of the soule / kepe the always in the drede of god neuer despre to be fully at lybertye / but kepe

The fpatte boke. fo. erb. kepe the al wave buderfome holfome byf. epplyne. Reuer grue thp feife to no bus byferete mpathe / for no maner of thyinge as npgbe as thou mapfte. Daue perfpte compunction and folobe for thy frants and thou halt fynde therby great inly de nocpon Lopuncció openeth to the fraht of the foule many good thynge / whiche leghtnes of bert and varne myzthe/fome dipucth awaye. It is metuaple that any man can be meep in the lpfc/pf be confy ber well howe farre he is eriled out of his countre: and howe great perpli hys foule daply fandeth in / but through leghtnes of herte, and neglygence of our befautes we fele nat:ne we wpl nat fele the forowe of oute owne foule / but ofte tomes we laughe whan we ought rather to wepe & moine: for there is no perfpte lpberty nor true tope/but in the diebe of god and in a good confepence. That perfon is rpatt happp that hathe grace to auopde from bym all thenges that letteth bym fro beholdynge of the owne france / and that can tourne bym felieto gob by inbarde compuncepon/ and he is happy affo that anopocit fro bym all thringes that may ofende of grene his conference. Apant arongly

Thefpeffe boke.

Arongly therfore agapufte al fpnnes and Diebe nat ouermoche all though thou be encombered by an cupil cuftome/for that eupli cuftome mape be ouercome with a good cuttome . and excufe the nat that thou arte let by other me/for if thou wpit leue the family arpte with other they wil fuffre the to to the bed; without ipedimet Intrike the nat with other menes goods nebulp the nat in great mennes caules / baue alwaye an epetothp felfe and bplps gently enforme & abmonythe thy felfe by fore all other. & If thou haue nat the fauour of worldelp tyupnge people forome nat therfore: but be this the taily forowe that thou behaupft nat thy felfe in thy co uerlació as it befemeth a good religious perfon for to bo. It is muche expedient & more pfptable that a ma fomtpmc lacke esfolacions in bis lpfe than that be haue the alwayes afree bis wyl namely fielhe ly cofolacion. Acuertheles that we haue nat fomtpme heuenly cofolacpos or that we fo feldome fele thepm as we bo . 38 es through our owne defaute:for we feke nat to have the true copunctpon of herte me we cade nat fully awaye from be the faile out warde confolarpons; belde the Celle

The fpifte boke. fo.trbi felte therfore bu morby to baue any confolacpon and worthy to have moche trys bulacion, whan a man forometh perfyilp for bps fpuncs/than all wordly comfor . tes be papufull to bpm. A good man fpn= beth alway mater mough why he oweth regitfully to forome & tepe / for pf be be boloc bem felfe oz if he thenke on his nep abbour / be feeth well that none lyuethe bere without great mpferp and the more throughly that be may cofport bim felle The more forowe be bath and alway the materof true fozowe and of true inly cons puncepo istbe remebrance of our fpnnes wherwith webe fo bylapped on euerpe fpoc that feldome we mape beholde anp aboftip thing . But if we wolde moze oft thouse on ourbeth than we bo on longe lpfe no doute but be Quide moze feeuent ly apply our felfe to amendement/ # 3 be Leue alfo that pf we wolde bertelp remem bie the papues of Belle s of Buegatopie that we hulbe more gladip fullepne alla boures and forowes s that we thulbe nat bred any papnin this worlde with that be myghte auopte the papies that are to come. But for as moche as thefe then ges gonat to the bette a we pet loue the flaterpnge

The fpifte boke.

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Materinge and the falle pleasures of this world: / therfore we remapue colde and bopde of deuochon/and offect is through the weykenes of the spirite that the wret ched body so lyghtly coplayneth. Praye therfore mekely to oure lorde / that he of his greate goodnes grue the/the spripte of compuneyon and say with the Prophete. A fede me torde with the brede of copuneeyon for grue me to drynke water of teres in great habundance.

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mankpube and wherin the fes ipepte of man Candeth. The ren. L'apitre.

thou be /s where so cuer thou tourne the to god why arte thou so lyghtly trou bled/so, it falleth nat to the as thou wole best and bespeek/what is ne that hath all thyng after his wyll/nepther thou no? I ne no man lyupnge/fo; none lyueth bere without some trouble of anguyshe be he kepinge of Hope, who thynkest thou is in most fauour with god/tenety he that suffereth

The frifte bone. Jo.rrri tereth gladlymolte for god. But many p fonce wete and feblem fp papte fap thus in thep; bertes. Lo bow good a lpfe that ama ledeth howe rpche beis/how mpgh ty he is / howe byghe in auctorie / howe arcat in fyght of the people/s bowe fapre and beauteous in bys bodelp bynde / but if thou take bede to the goodnes euerl aftpnge/thou halt wel fe that thefe world: ly goodes and worldly lphynhes are but lytell worthe &that they be more rather greuous than pleafaunte/ for they mape nat be had ne be kepte but bp greate las boute and bufpnes of mynde. The feliepe te of man ftanbeth nat in abundaunce of worldely goodes: for the meane is bette. And bereip to lyue in the worlde is but mplerp: and the more ghoftly that a man wolde be / the more paynfull it is to bym for to lyue: for be felest the more plainly the octautes of mannes corrupcyon / for why to cate/to Dzynke//to Acpe/to wake/ to refte/to laboute/ and to ferue all other necellptes of the body is greate mpferpe and great affliction to a deuoute foule. whiche wolde gladipe be fro the bounda : ge of fpnne that it mpght bitboute lette ferue our logbe in purpte of colcience and annials at

The frifte boke.

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in clennes of perte. The inwardemants greatly greued through the bodely necel fites in this worloe. Twherfore the pro phete Dauid befpied that he mpght be de fincted fro fuche necessites. But wo be to thethat knowenat theprowne implerp wo be to them that love thes wictched and this cortuptible lyfe, for fome loue it fo muche that pftber mpgbte euer ipue were thoughe thep mpghte porely gette thepripung with laboure and beggying pet thep wolde neger care for the hynges bom of heuen. # D madde and bufapths full creatures are they that fo depely fet thepr loue on erthelp thonges that they baue no felpngene tafte but in fielbelp pleasures. Truly i the house of deth they that knowe howe byte a howe noughty it was that they fo muche loued. But be ty faputes & deuoure folowers of Chapfte bedebe nat what pleafed the flefthe / ne what was pleafafte i frght of the world But all theps bole intent and defpre they beloc to thring inupfpble a fered leftebp fpghte of thynges befebte thep meghte be drawen bowne to the loue of them.

delyze to profyte in sprituality ngi/for

The fpatte boke. Jo. rebiii. thou hafte pet good tome and fpace. why mplt thou any lenger byfferre the tyme . Arple & nowe thys fame inftate begynne and fape thus, nowe is tyme to laboure & good workes / nowe is tyme to fratte in about bataple / nowers tome to make amenbes for trefpas palled / whan thou agt troubled than is befte tyme to merpte and get remarbes of gob . It behouethe the to go through free and water or thou mapfte come to the place of recreacyon/ but thou can full haue the mapftry ouce the felfe thou halt neuer oucreome finne ne ipue bithout great rebpoulnes and fo come we wolde gladly be delpuered from al mifcep aud fynne/but bicaufe be baue throughe fpune lofte our innocenfy . we have lofte also the very lope and felicpte! wherfore we mufte bolbebs in pacpence and with good bope abyde the mercy of god tyll wretchyones be ouerpalled: and that thes bodelpipf e bechaunged in the euerlaftpge & D bowe great is the frayle tpe of man that is euer redp and proue te fynne. Thys bar thou atte confessed and to motome thou fallette agapne . Robe thou purpofette to be wate : and inten belle to go touthe arongely in good mostice

The fyzite boke.

workes & hortly after thou boeft as thou neuer habbeft taken fuche purpofe/rpght fully therfore we ought to mehe our felfe and never to thenke in be any bertue or goodnes: for we be fo fraple and fo bufta ble. Sone mar it be lofte throught negly geneeithat with muche labour and fpecp al grace was barbly gotte/but what hal become of be in the ende wha we lo fone mar dull and flowe. Sothelp forowe and bo hall be to be if we fall to bodely refte nowe as thought we were in ghoftip fps bernes . whan there apperett nat as pet nepther frane ne toke of vertu ne of good lpurnge in our conversacron. wberfoze it were expedient to buthat we were it as gapne intructe as noupces to lerne good maners /pf bapelp there mpght by that meanes be founde here after any trufte of an amendemet and fppaptuall profptein our conucreacyon. : x: x: x: x: x:

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De the remembraunce of deth, The. xriii. Chapitre.

Come/and therfore take bede howe sou or de creste thy selfe for the comon proncerte

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forrir. The fratte boke. for the comon prouctbe is truc: to dape & ma to mozowe none. And whan thou ats out of frat titou art anone out of minte and fone Galte thou be forgotten . D the great bulnes and hardnes of manes hert that onely thruketh on thruges prefente and lytell proupocity for the lyfe to come. If thou oybelt well / thou holdelte fo be baue thy felte in cuery bede and in euery thoughte as thou bulbefte the inffance bre pftbon babbefte a good confepence thou buldeft nat mochetere beathe . 38 were better for the to leue fpnne than to feare deth. x: D my dere brother pf thou be nat redythis daye/howe halt thou be redp to mozowe. To mozowe is a day bu cercapne : & theu canfte nat tell wherhee thou halte lyuc fo longe/ what profrte is it to be to lyne longe whan we therby fo iptell amende oute ipfe /longe ipfe betbe nat alwaye bipnge bein to any amenbes mente : but ofic tomes encrealethe moze fpnne / woide to god that we myghte be one daye well connerfaut in the worlde many reapne they? peres of coueripon/s pet there is but lytell frute of amentemet ne of any good crample fene in they con ucrfacpon/pfirbe ferefull to bpe perade uenture

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Thefpifte boke.

uenture it is more perplious to lyne long bleffed be to perfonns that euer haue the boure of beth before theprepen: and that sucry day dispose the felfe to bpc/pfthou cuer fauch any man bpc / remembre that thou mufte nedely go the fame wape/ 311 the mornginge boute whether thou haite toue toll noght: and at noght thonks nat thy felfe face to tpue tyll on the motowe. Be alway redy eline in fuch maner that beth fpnde the nat bupjouided. Remebet Dow many baue oped fodaymy & bu puy= Ded: to; our loade bath called the in luche boure as they leeft went and whan that lafte boute Gail come thou halt beginne to fele at otherwyle of thy lyte palled/tha thou hafte bone befoze/s thou Chaite than forowe greatly that thou galle bene fo Rowe a negligent in the fernice of god as thou hade bene. x D howe happy & wyle is he therfore that inboureth now to flate in fuche flate in this lpfe, an he wolde be toude i ar his beth. Trucly aperfpte Difpt fpnge of the worlde, & a feruent defpre to profete in veriue / alone to be taughte a frutefull laboure in workes of penauce a redy well to obep/ a full forfakping of our felfe/ a wylfull fufferpnge of all aductly

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The fyifte boke. Totte. tes for the loue of goo / hall grue be a greate trufte that we hat ope mil. Robe whyleft thou atte in belth thou mapft be many good oches ! but it thou be fythe I can nat tell what thou mapft boifor bbp teme be amended throught fykines ein iphe byle thep that go muche on pilgry mage be feldome therby made perfpie ! # bolp/put nat the trufe in the trendes / & the nevabbours/ne biferre nat the geob Debesty li after the bith for theu Latife ner be tozgotten than ibou menette, bets ter it is to proupor for the feite beipine & fede fome good ded; byfor the/tha lo teus ac to other that pauetur well ipubile for get thenfthou be nat nowe bulge for the telfe a for then i wine foule belib: who that be buipe for the after thy bethe. Robe is thy tome bery precyous / but alas tor foe towe that thou fpendefic the tyme fo bn= ptirabic:in the which thou holdet wen the lpte cuctlaftynge. The tyme fal com whan thou haite defpre one dape or ene houre to amenac the but I wot nat whe ther it haibe granico unto the . A D mp bere brother tro bowe great perpla brete mpgbieft thou nowe belyuer thy felfe / re thou wolden always in this lete brebe to offcube

The fpitte boke.

offende god alwaye haue the compage of deth luspecte. Theriore Audye nowe to spuc forthat at the houre of deathe thou mapite rather top than diede lerne nowe to dpe to the weathe that thou mapft that tpue with Charde, leene alfo to dyfpyfe at worldely thyinges that then may fe than frely go to Chatte/chattic nowethr bo by with penaunce that thou may fe than haue a fure and a Ocofafte bope of falua: don . Thou arte a fole pfthou thynke to lyue longe : fyghe thou arte nat fyker to lyur one daye to the ende bowe many ha ne bene decepued through trufte of longe lpfe: and fodenly haue bene taken out of this worlde or they had thoughe / bowe ofte hafte thou berde far that fuche ama was flapne, and fuche a man was drows ned : and fuche a man fell and brake brs necke/this man as be cat his meate was Grangled / & thys man as he played toke his dethe one with fracian other with pe ren: an other with fphenes: and fome by thefte have fodenly perpibed / and fo the cube of all me is deathe for the lpfe of ma as a chadowc fodarnty Arderha paffethe awaye : Thynke ofic who hall remembre the after thy bethe / & who hall prage for the

the cau Chal Det tpc Din aul and the bys wb the tpn gty tot bel tog aby pza pct of D

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Abe fpalle boke. fo. rrri. the and so now to; the felfe at that then cante /foz thou wotreft nat whan thou malte ope not what hall folowe after thp beth: whyled thou hade tyme gather the tyches imimortall/thynke nothpage aby bingly but on the ghoffly beith. Set the Audye onely on thynges that be of god and that belonge to bis bonoute. Make the frendes agapnite that tyme/ worfhpp bys Caputes & folome thep; fteppes ; that when thou Walte go out of thys worlbe they maye recepue the into the cuertale tpnge Mabernacies. Acpethe as a pple gryme e as aftranger bere in this boalte to whom no thringe beloget b o worldip bespies/kepe the berte fre alway lefte bp to god/for thou hafte no crtye bere longe abyange / fende thy delpics & thy dayly prapers alway upward to god/ and prap perseucrantly that thy soule at the houre of beth/map bleffebly beparte out of this worlde and go to shrifte. 17: \*: \*:

Dfthelafte Jugement and of the papie that is ordepied for frii.

The.rrin. Chapitre.

A all thonges beholde the enbe / & ofte temembre bowe thou halte Cande byfoze the brabe Juge to whome Impta. £.I.

Thefyille boke.

nothpuge is byode : whiche wyll nat be preased with rewardes : ne recepue any maner ereufes i but in all thyinge weil Judgethat is teght welle and treme. D mole bumple / and mole wietebrd fpnie ner / what halte thou than aunfwere to god/whiche knoweth all the fennes and westchyones/fptb thou debeft bere fom= tpine the face of a mortall mant why bos acthounat nowe prourde for the felfe againft that day fith thou mapit nat the be ercufyd ne defended by none other . But enerp man Gall then baue pnoughe to do to answerere for bum felf. Row thy tabour is fruteful/thp weping is accepts ble the moingingers worthy to be berde and thy forome alfo is fatpffactorre and pourgrage offpince. The parrent man whiche fufferyth of other murres and bionges / and pet neuertheles forebeth more for thepr mairce than for the wrog bonc to bem felfe , bath a bolfome and a ticffyd purgatozyc in this wozide, and fo baue ther that gladire ca prave for theps enempes sand for thepm that be contras tpous buto them/and that in thep; bette can forgrue those that offende them/and tarp nat longe to afte fozgpuenes . And to bane

The fpiac Boke. Jo. xrru. to have they allo that more lyghtely be Apred to mercye than to bengeaunce and that can as it were by a byolence bicke bowing theps owne well and Arongly res fyfic fpunciand laboure alway to lubout thep; bodge to the fppipte . It is belier nowe to purge fpune , and to put aware byce then to referue it to be pourged bere after / but berelp be decepue out felfe bp inozdinate loue that we have to our bobe ip hynde/ what that I the fyre of purgatos the denoute but the finne truly nothing. Theefore the more thou fpareft thy felfe nowe / and the more thou folowelle thy fichly lykynge the more greuoufly halt thou wayle bereafter, and the more mata ter thou referupfte for the frie of purgas torpe. In fuche thonges as a man moffe bath offended hall be motte be punghed the flouthfull perfons Calbe there pape= ked with freinging prockes of rron / and glotens Galbe tourmented buth greate hunger and thurfic. The lecherous perfo nes and louers of voluptuous pleafures thalbe fulfpllyd with beennynge prebe/ & bipmitone / and chupous perfore hall wayle , and howle as dothe woods dog= gen. There hall no fynne be without bis 3mpta. E.II. proces.

The fyilte boke.

proper tourment. The proude ma Chalba fulfplied with all Came & confufpon/and the courptous man hall be ppnpb with penurp s nebe/ one bouge there in papue hall be moze geenousthen bere a bous Dacth yere in moofte harpeft penaunce. Ebere halbe no reft ne confolacpo to Das prico foules . But bere fomtpme wefele retefe of our paynes & baue fomtyme con folacyo of our fredes. Be now fozowefull for the fennes that at the bare of Juge. mente thou mapfte be fpher with bleffyb faintes/Ebe hall trott wrfc men fante in great coltaunce agaput the that baue bionged them & oppreffed the bere. The mail be ftande as a tudge that bere fub. mittitb bem felfe mekelp to the jugemet of man. Then Gall the meke poore man haue greate confidence and trufte in god e the obffpnate proude man Call quake a brede . The Chall it appere thar be was topfe in thes worlde / that for the loue of god was cotentpo to be take as a foole & to be opfppfed afet at nought. Abt hall it alfo pleafe bym muche the trybulacion that he fufferyd pacpently in thys worlde all bychidnes hal ftop his mouth. The cuery ocuoute perfon hall be topfull/and drip

Ehefpifte boke. fo.rreit. glades the bureligyous plons that ways le & biebe. The hall the fiche that bathe be mith bylettepen chaltpfpbc tope more Than iftt bad bene nozpibed with all Des lectacpon and pleafate. Then hal the bp le habpte hall clete in the frght of god: and the precpous garmentes hall warre foule and lothfome to beholde. Then the poore cotage hal be more alowed the the palapes ouer gylted with golde. The hal more belpe a confrante pacpente/then all worldipe power a ryches. The chal meke obcorence be exalted more brghethe all worldelpe wploome and polpepe: & then hal a good ciene confepèce make vemore glad fome and merp / then the connynge of all philosophye. The the orfpripinge of worldip good; chall be moze of valure then all worldip trehes and treafure . Then halt thou baue more comforte for thy ocuout prayeng/then for all thy bely cate fedpinge . Eben Galte thon alfo top more for the feilence keprge / the for the longe talkpinge stanglinge. Ehen good bedes thall plentpouffpe be remardobe/ & fante wordes hall iptell be regarded . Then hall it pleafe more a ftrapte lofe s barde penaunce bere / than all worldely Delectacpon £.30

The fratte boke.

belectaryon a pleafure. Acrne nowe ther fore to luftee the fmall tepbulacyo in this worlde ibat thou mapfte than be belpue. rpo from the greater there orderned for frine. frite proue ber what thou map. fe luffre hereafter. Indifthou mapft nat now luftee fo lytell a papire / howe chalte thou than fuffre the eucelaftynge tourme test and if nowe fo lytell a paffpon make the inpacrent what hall then do the in tollerable fpic of purgatoire or of hell . Thou mayfte nat haue two heuens, that is to far to tope here s to baue belectació here and after to tope allo with chafte in beuen . More ouer if thou habbeft lyurd alway buto this day in honoures andin frechely beleeracpons: what Guide it plos te the now pf thou Gulbeft this prefent inftaunt beparte the worlde. Therfore al thyng is vaupte / but to love god and to ferne him he that louvely god with al his bette/diedpth nepther beth/ tourmut tus gemet ne hell / for a pertyte loug makpth a fure paffage to god/but if a man pet de= leteth in fpnne it is no meruaple though he decde both deth & hell. And thoughe fuche a dede bebut a thealle deede/ pet ne uttheles it is good that of the love of god betholawe vs nat fed spunct hat the diede of hell constrepne vs theeto, be that spend of hell constrepne vs theeto, be that some spend onge stade in pe state of grace, but some shall he renne in to the snate of the sende plych elp shall he ther with be decepted.

The five scruent amendings of all our specific soule believe by that we shall specyally take hede of our owne soule believe by to see all other. The.

erb. Chapp

tre. I fout be wakpnge & bplpgens in the ferupce of god/and thynke ofte whertoze thou arte come / & why thou hafte forfaken the worlde, was et nat that thou huldeft ipue to god/ and. be made a sppaptuall man, pes tripelp. Therfore Aprethy felfe to perfecepon for in horte tome thou halte recepue the ful rewarde of all thy laboures / and from theulforth hall neuer com to the lozowe uor brede : the laboure fall be letell and horte / and thou haite recepue therfore agapue cuctiaffinge refte and coforte: pf thon abybe farthfull and feruent in good bedes withoute doute oure lorde well be. tarthfull alpherall to the in his reward; thou

The fpatt boke.

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Thon halte alwaye haue a good trufte that thou halt come to the palme of bpe tozp/but thou halte not fet the in a ful fp kerners / therofiche bapip thou mar bul and proude in berte : A certagne perfone whiche oftimes douted whether be were in the frate of grace or nation a tyme fell profitate in the courche and farth thus . D that 3 mpght knowe whether 3 huld perfeuer in bertue to the ende of my lpfe And anone be harde inwardely in hys foule the answere of ourcloide farenge! what woldede thou do pf thou knewede thou bulbefte perferuer do nome as thou woldeft bo the and thou haltebe faute/s to anone be was comforted and commpt. ted hym felfe holly to the wyll of god and all bis boutfulnes cellpd/and neuer after molde be curiouff ferche to knowe what Quide be come of hpm/ but rather be flus oped to knowe what was the wyil of god agaput hym and howe he myght begyn and ende al bis dedes that he fulbe do to the pleafure of god and to bys bonoure. Trufte in gob & bo good bebes fapth the Dophet Daupd/inhabpt the carth/ and thou haltebe fed with the ryches of thy good bed . But one thynge withbaweth many

The fpifte boke. Fo.rrrb many from profptynge in bertue & from amenbement of lpfc/that is an bozcour & a fals worldely brede that they mape nat abybe the papic and laboute that is nes befull for the gettynge therof. Therfore ther hall mofte profrte in bertue byfore all other that enforce theym felfe mpgbs tely to ouercome tho thynges that be me fit greuous and mofte cottarpous to the for a man profetth there mofte & there bonneth mofte grace where he moofte o= ucrcommeth bym felfe / and wherin be molte moztpfpeth his bodre to the foule. But all men haue narin lyke muche te mostpfpe and outrcome / for fome have mo pallpons then fome baue. Reuerthes leffe a feruet louer of god though be baue more greater paffpons then other / pet hall be be more ftroger to profpte in bet tue than an other that is better manered and that hathe fewer pollpons but be is leffe feruet to bertu. Two thynges belpe a man moche to amenbemente of lpfe / that is a myghty withdrawpinge of hym felfe from those thrnges that the bodye moofte inclinet b bpm to and a feruent la boure for luche bertuous as he hathe mood nede of. Study allo to ouercom in P.U. thy

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thy felfe tho thyinges that mot impflyke the in other men. And take awaye fome Specpall plofpic in cuerp place where for cuer thou become / as if thou fe any good crample enforce the to folowe ut and yf thou fe any eupil example loke thou cf chewell as thy lope consported the wor kes of other / tyght foo and in the fame wriethy washes be consposed of other D how topous and howe beleetable is it to religious men deugute and feruent in the love of god well maneryd and well taught in ghoftely lernpage / and on the contrary wyle howe beup and lozowfu'l ts it to fe theym frue morbynately nat b: fpinge to thringes that they have cholyn and taken them to . Also howe inconuc: mpente athpugett is a man tobe necly. gente in the purpole of his fyile callinge And to let hps inpude to thynges that be nat commetted to hom. Thenke oft ther fore on the purpose that thou hafte taken and lette before the ere of thy foule the mende of Crifics pallpo, and ifthou beholbe well , and belpgentelp hos bleffpb lpfe/thou mapfte well be achampd that thou hatte no moze conformed the to him theu thou hafte bone/he that bell in wat ocip

me fpifte boke. Je. trei. belp and benoutely excrepte bym leife in the mofte bleffpb lyfe and paffyon of our loide Jefu Chipfte / Chalte fpude therin plentuoufly all that is neccuary for hym fo that he Gall nat nebe to feke any thing butbout bem. Dit Jefu crucyfped were ofte in oute beries and in oute remems braunce we chulde fonne be lernyb in all thinges that be necestarpe for bs. 2 good telpgious man that is feruent in bre reingron takpth all thringe well and bothe glably all that be is commaunded to bo . But a relygyous perfonne that is necip= gent and flouthfull bath trouble bppon trouble and fuffcryth greate anguyfthe papie on cuerpe fpoc/ for be lachethe the truc in warde coforte aud to fele the outs warde comforte he is prohybytetb. Thes fore a relygrous person that lyucth bit: houte disceptione is ipacto fall to greate rupne. Alfo be that in teligyon fekyth to have lybertye and releffynge of bys due. tre thall alwaye be in anguythe # forowe for one thyinge or other hall euer byfples le hom . Therfore take bede bo be other telpgyous personnes bo that be reghte Araptip kept buder the rules of thep? res lygion. They go feldom forthe/ they lyne tiatocip

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The frifte boke.

hardly/they ete poorely / and be clothed geofely/they laboure mothe/fpcke lytelif marche longe ryfe erly/ make longe pray ers/rede ofte and kepe them felfe al ware in fome holfom edoctepne . Beholde the Chartufpeners and the Cpfteur and ing ny other Monkes / & Monnes of opuets telpgrons/ Dowether tple cuerp npabt to feeue oure loide / And therfore it were greate hame to the; thou huloch wart nowe and builtin fo holy a warke where foo many laude and peaple oure loade. D howe Jopous a lpfe were it pf we hul Denothpingeels do but with herte / and mouthe contynuclip to praple out lorde/ nowe truely pf we chulde neuer nede to ete/bipnke/ne flepe but that we mpght al way laude bym and confy take to fpp293 tuell audres , then were we mache mote happpe and bleffed / than we are nowe when we are bounden of neceffpre to ferue the bodre. D wolde to god that theft bodel p inceptes were tourned in to fopip tuell refecceons whiche alas for forowe be tafte but felboine/when a man is com men to that perfection that be febith nat his confolacpon in any creature/then bes gpune:b good fpifte to fauer (wete bit) bym

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The fyille bohe. fo. rrrbu hom/and then be hall be contented with euerp thonge that cometh be it lyapinge or mpflykynge. And than be hall nat be glab for no Werbeip profpte beit neuer fo greate ne forp for the wantpnge of it for be bath fet bym felfe and fabiphed bym felfe boly in god the whiche is to tym all in all/to whom nothenge perpleth/ noz bretb / but all thenge lyuctb to bem and ferupth bym without cellynge atterbre byboyng. In cucry thring temembre the ende and that tyme lofte can nat be cale led agapne bithout laboute and bpipgen ce thou halte neuer gette bertue Ifthou begen to be neelpgent thou begennen to be febie and wephe, but if theu applie the to feruoure / thou halt tynbe great beipe of god and for the loue of bertue thou halt fynde leffe papne in all thy laboures then thou byoch fpifte, be that is feruens and louinge is alway quyche and reby to all thyng; that be of god and to hys bos nour. It is moze laboure to refpfte byces and paffyons, then it is to Chynke and fwete bodely laboutes / he that byllnas fic fmall fpnncs / hall by iptell and iptell falle in to greater Thou Galt alwaye be glad at nyght when thou batte fpent the

The fyrate boke.

Daye before trutefully. Take hede to the felic and flyre the felic alway to deuser admonythe the felic what so ever thou wo of other forget nat the felic and so muche thatte thou profite i bettue as thou canste breake then owne well and followe re well and followe re well and



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## The seconde boke. Fo. rebit. There begynneth the seconde boke of inwarde conversacy; on. The syste

Chapptre.

the kpingdome of God is within you sapth Ehrist oure saupoure. Evene the therfore with all the herte to god / and so slake thes wietehed worlde / and the

foute fall fynde great in warde teft/leene to dispise out ward thiges & giue the felfe tombarde thonges andrhou Chairefethe byngob of Boo com into top foule. Ebe kyngboin of god is prace and toye in the boly goof that is nat graunted to wpc= ked people oute'lorde Jefu Chipfte well come to the and well the be to the bis co folacrons /pfthou halte make rebp for bym within forth a bwellynge place/and all that he defprett in the is withinforth and there is his pleasure to be. There is bytwrrte almyghty god / and a deuoute foule many ghoftly bpfptyng? / fwete in borbe fpehrnge / greate gyftes of grace many confolacyos, moche beurnly peace bonderous fampigarpte of the bieffro presence

Thefpatte boke.

prefence of god. Therfore thou fapthfull foule prepapie the berteto Ebipfte the Coufe/that he may come to the and well in pe for he faith bim felfe. who fe loueth me hall kepe my comaundemet. And my father and 3 & the boly ghote thatt come to hym & be thail make in hym our Dwel lynge place, grue therfore to Chapite fre entre into thy berte: and kepe out al thyn ges that letteth his entre: and whe thou art rpche pnough and be conly hall fuffi ce to the and than he hall be thy proup der and befender and thy fapthfull bel. per in cucry neceffete fo that thou halte nat nede to put thy trufte in any other bitbout bym/man is foone chaungyd/ ! lyghtly, fallyth awape/ but Chapficaby: deth for euer and fambeth ftrongly with his louer to the ende. There is no greatt truffe to be put in man that is but mot tall & frapte thought be be rpght moche profptable and allo muche beloupd buto the incany greate heupurs to be taken though be fomtpmeturne and be agains the/for they that this bape be with the to mozowe maye happeu to be agapnite the and mape offe turne as dothe the wynde put thy full trufte therfo; i god/s let bim bethy

The feconde bohe . fortrit . be thy laur and brede about all thynges: and be well aufwere for the and well do for the in at thenges as halbe mod nedes full and mode expediente for the. Thou hafte here no place of longe abyong for where to ener thou become thou arte but aftraunger and a ppigryme and neuce halte thou fpude parferte refte tyll thou be fully oned to god/ why dofte thou loke to hauc refte bere fpth this is nat the res flyng place/thp ful refte mufte be in beue to thynges and all erthelp thynges thou mude beholde as thinges transitory and hortly paffrnge awape, and be wel ware thou cleue nat ouer moche to them : lefte thou be raken with loue of theym and in the ende periffic therby. Let thy thought be alwaye bywarde to Bod / and dyzecte the prayers to Chrifte contenually and if thou may nat for featlte ofthy felfe als wape occuppe thy mynde in contemplas eion of the godhede: Be than occupred with mynde of bys pallyon : and in bys bleffed woundes make the a dwellynge place and pf thou fle benoutely to the wounde of Chailes fyde and to the mars kes of his pallyon thou halte fele greate coforte in euery trouble . And chalte lytell Imrta. f.1. force

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The leconde boke.

force thoughe thou be openly difpeled in the worlde, and what cupil word; fo cues be spoken of the they that lytel greue the . Dur maifter it baifte was opfpyfed in the worlde of all men / and in bis molte nide was forfaken of his acquarntaunce und frendes and lefte amonge hames and tes bukes. De wolde fuffre wronges and bes nought fet by of the worlde : and be weil nat that any persone doo vs bronge ne difprarfe oute bedes . Chufte had many aduerfattes and backebptouts / and we moide haue all to be oute frendes and los ners. Dowe hulde the pacience be crows ned in heuen Ifno aductfptye Quibe bp fall to the in cribe : pf thou wpite luffte none adueripte: howe may fe thou be the frende of Chaife. It behoueth the to futs fre with Chaife / and for Chaife if thou wpite repgne with Chaifte. Eruelp pf thou habbelt ones entred in to the blobp woundes of Jelu:and haddelle there tal. ted a lytell of his love/thou Quiden lytell care for lykpinges or myllpkpinges of the morloe / but thou Quidefte rather baue greate tope whan wronges and reproues were done unto the / for perfpte loue of Bod maketh a man perfetelp to befpple bun

Folio, rl. The feconde boke. opm felfe. The true inwarde loue of god that is fre from all inozdinate affections may anone tourne bym felffreip to god/ and lefte bein felle vp in fpicite in contes placion & frutefully refte homin Chaifte. Alfo be to whome all thinges be eftemed as they be / and nat as they be taken and thought to be of worldly people / is very wple ats tather taught of god tha of ma And he that can iwardip lyfte bis minds by wardly to god & can lytell regarde out warde thiges nebeth nat to feke for time or place to go to prapers : or to boo othes good bedes o; vertuous occupacios. for the ghoftly ma may fone gather bim felf together and fpre bis inpude in Bob/foz he neuer luffererb it to be fully occupped moutwarde thyinges. And therfore bis outwarde laboures and his worldely ocs cupacions necestary for the tyme byndie bym nat but lptell / for as they come fo be applyeth bym felfe to them and referreth the alway to the wyll of god. More ouer amanthat is well orbered in bis foule/forfeth lytel the bukpnde temeaner of worldly people ne pet thep: pronde be= bauoure. As moche as a man loueth anp borldly thig more that it thuld be beloued f. 11 . mgia.

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The feconde boke .

to moche bys mynocis brudged and lets ted for the true ordenate love that he Quide haue to godiff thou were well purged from all mozdinate affectpous/thane what so cuer hulde befall to the hulde tourne to the ghoffely profete and to the great entreaspinge of grace and vertue in thy foule but the cause wby so many this ges difpleafe the and trouble the ! 18 for thou arte nat yet parfytely brade to the worldeine thou arte nat pet fully feuered from the tone of cetbly thrnges / and no thringe so muche defouleth the source as an buclene loue to creatures / pf thou for fake to be comforted by worldly thyinges out wardip thou mayfte beholde moze par frtely henenly thringes, and thou halte than fynge contynually laudes and pray spages to hom with greate tope and ins warbe gladnes of berte . The whiche graunte the and me the bleffed Erpnite Amen.

Dia meke knowpnge of oute owne befautes. The.u. Chapiter.

Egarde nat muche who pe with the : nor who is agapuffe the/but be thys the greateste audee that Sod

The seconde boke. folio.rii. mare be with thein euerp thonge that thou bolt have a good confepence and ije mall well defende : and who fo euer be well belpe and defende there may no ma lpce bpuder ne greue : if thou can be fipil and fuffee a whyle thou fhalte withoute doute fe the beipe of god come in thy nete he knowethe the tyme and place howe to belpuct the / and therfore thou mufte res francthy felfe boolp to bym. It parteps neth to hom to helpe and to belyuer from all confulpon . Acuertheles it is ofte tymes moche profptable to be for the more furer keppinge of mekenes / that of cher me knowe our defautes and reploue bs of them. whan a man mekethe hpm felfe for his offences he lyabtly pleafeth other and inghtly reconcelett bem felfe to them that be hach offenceb. The meke man/almyghtp god befcubeth and coms forteth: to brm be inclynethe brm felfe and fendeth bem great plete of bis grace to hym : alfo be theweth his fectetes and louyngely bedraweth bym to bym / and after hys oppiellyons be lyfreth bym bp to glozpe. The meke man whan be bathe fuffered cotufpon and reproncis in good peace: for he trufteth in Bod and natin A.III. the mostor

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The Seconde boke.

the worlde. Moreouer if thou wpite come to the hyghnes of perfeccion: thynke nat thy felfe any thynge profpted in vertue tylthou can fele mekely in thy herre that thou hafte lesse mekenes and lesse vertue than any other hath.

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peacefull. The.m. Chapiter.

Telle put thy felfe in peace/ and than thou mayfic the better pacys fpe other / a peacefull man and a pas eient profptethe more to bym felfe andte other alforthan a man wel lerned that is bnpeacefull. A manthatis paffponate tourneth offetymes good into enyll and frahtelp beleueth the worle parte. But a good peacefull man tourneth all thynge to the beat: and bath fulpecepon to no ma but bethat is nat' contente is ofte trous bled with many fulpicious : and nepther ts be guyet bym felfe, not pet fuffereth be other for to be quiet/he fpeketh oft times that be buide nat fpcke/ and be omitteth to fycke ! that were more expedient to be fooken : be confporreth greatelpe what other be bounden to bo / but to that that he is

The leconde boke . folio.rlif . beis bounden to bem felfe he ps full nes girgenie/ baue therfore fpafte a sele and a respecte to the file / and to thene owne foule/and thathou mapft the moze righs hopfelp and with the more due order of chattle haue sele bpon the neighboures. Thou arte anone redye to excuse thyue owne defautes/ but thou wpite nat here the creules ofthy beetherne . Eruely it bere more charitable and more profpta= ble to the that thou buldette accufe the felfe and excufe thy brother: forifthou wpite be borner bere other beholde howe farrethou arte pet fro perfpte mehenes & charite : whiche can nat be angepe with none but with them felfe. It is no greate thringe to be well couerfaute with good men & with tractable men/for that natus rally pleafethe all people and cuery man gladly hath peace with the a mod loueth them that folowe thepre appetite, but to lpuc pracebly with cupil men & with feo barbe men that lacke good maners a be butaught ethat be also cotrarious buto bs/is a great gracee and a manip bede & moche to be praised for it can nat be bone but through great ghoftly fregth . Som perfones can be gupet the felfe salfo can, f.IIII. Irue

The Coconde boke.

True queetly with other, and fome canne nat be quier them felfe:ne pet faffre other to be qupet they be grenous to other/but thep be more greuous to them felfe. And fome can kepe them felfe in good peace/ and can alfo bring other to lyue in peace/ and neuertheles all our peace whyles we bein this mortall lpfc: Candethe more in meke fufferpng of troubles and of thiges that be contrarious buto bs: than in the nat felpinge of the. for no manmap lpue here without fome trouble. And therfore he that cane befte fuffre thall baue mofte peace / it is berp true ouercome of tym felfe/the lorde of the worlde/the frende of Ehaiftele the truc enheritour of the hing bome of beuen.

entente. The.iii. Chapitte.

ges with two wynges/ that is to fay: with plaines and clenes; plaines is in the entente / and cleines is in the loue/the good true and plainne instente toketh towards & od/ but the clene loue taketh allage & talleth his swetnes.

The seconde boke: folio.rlin. Afthoube fre from all mordynate loue there hall no good bede hynder the /but that thou halte ther with enereale in the ware ofperfection . If thou entente well and sche nothinge but god and the plos frie of thine owne foule and of the neigh boures thou halte haue greate inwarde lybertpe of mpude . And if thy hertebe Acapte with goder Than cuery creature halbe to the a mirrour of life and a boke of holy boctrone / for there is no creature folytell ne fo bple : but that it hewethe and representeth the goodnes of god. Alfoit thou were withinforth i thy foule pure and clene/thou huldefte than with =out lettpinge take all thynges to the belt. a clene berte perceth both beuen and bet Suche as a man is in his confepence ine wardly fuche he thewerb to be by his out warde connerfacion. If there be any true loye in this worlde / that had a man of a elene colepèce. And if there be any where trybulacyon or angupfibe / an empli cone legence knowerb it ben. Alfo as vion put in to the frieis clenfed from tufte and is made all clene and pure/ reght fo a man tournpage hom felfe hooly to god is put ged fro flouthfulnes & foocpulp is chaus f.U. gcb

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The (cconbe boke.

ged into a newe man. whan a man begrnneth to ware dull a flowe to ghodipe buspnes/than a lytell laboure fereth him greately and that he taketh gladely out. warde cofortes of the worlde and of the fless but whan he begrnneth perfytely to outcome hym selfe a to walke strogly in the way of Bod/tha he regardeth the labours but lytel/that before he thought were rybhte greuous and as importable but hym.

The.v. Chapitre. &

throughour presuperon we lacke grace: and epght lytell lyght of true was berstandpage is in vs / and that we have many tymes/we lese throughe out negly gence, and pet we se nat / ne we wyll nat se howe blyinde we are. Often tymes we bo cupit / and in desence therof we do mothe worse, and sometimes we be mound with passyon and we went it be of a zele to Bod / we can anone represe small be sautes in ourse neghbourse; but our own

The leconde boke. follo.rliff. owne defautes that be muche greater me well nat fe / we fele anone and pondie arcatelpe what we fuffre of other / butte what other fuffre of vs we well nat cons froce/ but be that wolde well and erght= wpfelpe indge his owne defautes : hulde nat fo rygouroufly indge the befaut es of his acpabboures. A manthatis inward ly tourned to god taketh bede of him felte before all other ! and he that cane well take bede of hom felfe: cane ipablige be apil of other mennes dedes Thou Quite neuer be an inwarde man and a beuoute folower of Chapte / but thou cane kepe the from medelpinge of other mennes des bes and can specyally take hede of thone obine . Afthou take bede hooly to Bod and to thy felfe / the defautes that thou feeft in other hall lytell moue the. where artethou whan thou arte nat prefente to the felfe land whan thou hafte all renne aboute and moche bafte confrocted os ther mennes workes . what haffe thou profeted therby if thou have forgotic the felfe : if thou wpite therfore haue peace it thy foule and be perfytely oned to god in bleffed loue fet a parte all other menes de bes and oncip fet the felte a thene owne mocs

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Thefeconde boke.

bedes before the ere of the foule and that thou feed ample in the / hoztelpe bo teformeit. Thouthaite moche profpte in grace if thou hepe the fre fro attemporal curce and it hall bendze the greately pf thou fet papce by any temporalithinges, Therfore let nothpinge be in thy frabie by ghe nothpinge great nothpinge/lphing me acceptable to the but it be purely good or of good. Thenke all comfortes vayne that come to the by any creature/he that loueth god and his owne foule for Boor dispisethe all other love for be feeth well that god alone whiche is eternall inconprebenlible and that fulfplleth all thiges with his goodnes, is the hole folace and edforte of the foule: and that he is the beep true gladnes of beete , and none other but oncip be.

The.bi. chapiter.

the wrinesse of a good man / 19
the wrinesse of Bod / that he
thath a good consepence haus
sheriore a good consepence a thou haus
alway haus gladnes. A good consepente
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The feconde boke. Jolio.rib. map bere many wronges att is euet mes re and glade in aductfytics / but an cupil cofcpence is alwaye fereful and buquiet . Thou Chatte reffe the Cwetely and bieffeb ty - if topne owne bette teproue the nat . Beneuer glade but whan thou halt bone well. Eupil men haue neuer perfpte glad nes:ne ibey fele no inwarde peace. for out Lorde farethe: T Ebereis no peace to by thed people. And thoughe thep fap we bein goed peace there thall no cupil come to bs . Lo who mare greue be or butte be/brieue them nat : for fobernelp the weath of god hal fall boon them but thep amende and all that thep have bone hall tourne to noughte / and that thep woide haue done Chall be pnoone. It is no greuous thringe to a freuente louer of god to tope in tribulacy on/for all his tops and glorpe is to lope in the croffe of oure Loide Jefu Chaifte: It is a moate gloape that is gruen by man: and comenly fome beurnes folowerb hortly after. The tope and gladnes of good me is in they own conference and the tope of ryghe wpfeme. is in good / and of god, and there tore is in bertue a in good lyfe he that Defyzethe the very perfete tope that is cuertafringe fetteth

The feconte boke.

thy frendes and from all manes copanye whether thou wplic or nar and therfore kepetic with thy loide Jefu lyuyng and byeng and compt the to his fr beipte and he will be with the and helpe the whan all other forfate the. Thy beloued 18 of fuche uature that he well nat admpt any other leuc Afor he well have alonely the loue of the heric and well fet therin as a kyngein bis proper throne Ifthou couls deft well audyde fro the: the tour of creas tures : he wolde always abyde with the and neuer wolde be forfahe the. Eben haite in maner fynde it all as lofte what fo euer trufte thou hafte put in any mai ner of thyinge befpbe Telu / put nat thy trufte therfore to fache thinges as is but a quel full of winde or as a bolowe ftyche whicheis narable to luftepue the / neto beipe the / but in the most cuede well de cepue the/formanis but as hap / and all his glozyers as a floure in the feloe/ whi che fodeputy vanviheb a findeth awaye. If thou take hede onely to the outwards apparaunce thou thatte foue be decepued and if thou feke thy coforte in any theng but in Telu/thou Chalte fele therby great fpirptuall loffe . But if thou feke in all thynges

the seconds boke. Fo. rivit.

thynges the loade Jesu/thou that truely tynde thy loade Jesu/thou that truely selfe thou thatte synde thy selfe / but that that that the to thene owne great losse/for truely a man is more greuous and more hurs full to bem selfe of the seke nat the loade Jesu: than all his aduersarpes may be.

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Chapitre. Dan our lorde Teluis prefente all thong is lphonge and nothonge fe= meth barbe to bo for bys loue but wha be is ablente all thinge that is bone for his loucits paynfull and barte, whan Jelu fpeketh nat to the foule there is no faythfull confolacpon but if he fpcke but one worde onely/the foule feleth great in warde comforte/ byd nat mary Magda= igne tyle fone from wepping boan Mar tha thewed her that her mapaer Lbaide was nygbe and called berryes trucky . a:D that is an happy houre wha Iclus called us from wepping to tope of fpiryte Remembre howe dipe and howe bude. woute thou arte without Jefu/and howe

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The seconde boke.

bulbpfc/howe vapuc/and bowe conpuge thou atte whan thou defpielt any thring beipde Jelu. Etucip that delpze is moze burtfull to the: than if thou baddeft lofte al the worlde what may this worlde give the/ but throughe the belpe of Jelu. To be without Teluis a payne of bell . And to be with Telu is plelaut paradyle : pf Telube with the there maye no enemye greue the and he that fpudeth Jefu fpn= beth a great treasure that is beste aboue all other treaferes/ & he that lefeth Telu leseth very muche/ and moze than all the world he is mone pore that lyueth with out Jelu/a be is mofte rpche that is with Aclu. It is greate connynge to be wel co uerfaunt with Jefu / and to kepe bym is toght great woftome be meke & paceful & Jefa Gull be with the/be deuout & quick a Telu well abyde with the. Thou maple anone depue awayethy lorde Jefu & lefe his grace/pfthou applye thy felfe to out: warde thynges / and pfthroughe negip. gece at the felfe thou lefe hem what fred malte thou than baue : buthout a frende thou mapfte nat longe endute/and if Jes fu be nat thy frende mofte byfoze al other thou hait be bery beup and Difolate/e be lefte

The feconde boke. To.xibifi. lefte without all perfpre frenchppe/# thee fore thou well nat wifely if thou trufte oz tope in any other thyuge befpde bpin/ we Quide rather chole to have all the worlde agapufte be thato offende god and ther= fore of all that the to be lefe and dere les thy lo: de Jefu be the mode lefe and bere: and mode specially beloned to the about all other/ and let all other by belduco for bym: and be onely for bym felfe. Jelus is onelp to be beloued for him felfe/for be is onelp prouch good and fapthfull before all other frendes. In bym: and for bym: bothe cuempes & frendes are to be belo: ucd and before all thynges we ought me kely with all bylygence to prapeto bym that he maye be beloued and honoured of all his creatures. Deuer couryt to be fpm gulerly loued or comended for that belageth onely to god whiche hath none lyke buto bym/and defpre nat that any thing be occupied with the in thy herte/ne thas thou be occupred with loue of any creas ture but that thy lorde Jefu may be fthe tin encry good man and woma. Be purs and clene withinforth without lettpinge of any creature as nyghe as thou san for it behonethe the to have a ryghte cleane 15 di . Impta. ann

The feconde boke.

and a pure perte to Jelu . If thou wille knowe and fele bowe fwete be is/and ves reir thou marte nat come to that puttle but thou be preuented & bramenthrough his grace, and that all other thengenick aparte thou be inwatbely knytte & onede to bym: whan the grace of god commeth to a manthat is be made myghtpe and Gronge to bo cuery tuyinge that belone geth to vertue / and whan grace with. braweth than is be made weyke and feable to bo any good dede/and is in maner as he were lefte onely to papie and punif thementes. \* : And pfic bappen fo with the/bispaire nat oucrmuche therfore:nos teue nat thy good bed; budone: but ftade alwaye frongely after the wyll of god/ & tourne all thringes that Wall come to the to the laude and praplinges of bys name for after wenter cometh fomer/and after the neght commeth the daperand after a greate tempette/ the weth agapne trabit cleare and plefaunte weder.

of the wantpuge of all for lace and contorie. Ahe.
ir. Chappere.

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The feconde boke. fortitr. Ets no great thringe to difpple mannes comforte whan the co forte of god is prefent: but it is a greate thonge and that a roght greate thouge a man to be fo ftronge in fopip'e that be may bere the wantpinge ofthems bothe/and for the loue of god and to hps bonoure to hauc a reop well to bere as it were a defolation of fpitite/and pet in mo thyage to feke bym felfe ne his owne me. rptcs/what profe of vertue is it pf a mais be merie and bevoute in god whan grace commeth and upfpteth the foule/for that houre is despred of energe ereature/herp deth right faffely whom the grace of god berce's and supporteth and what merucil is it if be fele no bourde that is boine by by hom that is alingghty and that is ted by the fouceapne gupde that is good him felfe we be al wave glad to haue folace / # confolacyon but we wolte haue no tribus lacponine we well nat leghtly cafte from bs the falle loue of oure felfe. The bieffed marty: fapnt Laurece throughe the loue of god mpghtlp ouercame the loue of the worlde and of hom felfe / for he bpfppfed all that was iphpinge & beteetable in the motioe, and Dirtus the pope whomehe B.III. more

The feconde boke .

most cloned for the love of god he suffred mekelp to be taken fro bym/# fo through the lone of god the ouercame the loue of man and for manes conforte be chofe ras ther to folowe the writ of god: w than in iphewpfe and letne to forfake fome necef fary / mid fome welbeloued frende for the loue of god: \* take it nat greuoully whan thou arte lefte or forfahe of the frede/ for of necessite it behoueth worldely frendes to be deffeuered . It behoueth a manto fpght longe and inrightely to Arpue with bem selfe or that he chall ierne fully to o. uercome hom felfe and oz that be fal fre Ip and redelp fette all bis befries in god. whan a ma loueth hom felfe & muche tru Reth to hom felfe: he falleth anone to wil mes confortes : but the very true louce of Chapfte & the dylpgent folower of vertue falleth nat fo lightly to the ne feketh nat muche fuche fenfible f wetnes ne fuche bo beip beiptes / butrather is glad to fuffer great harde labours & papne for the loue of Chaife. Reuertheles wha ghoftely co fortes is fent to the of god take it mekely and grue thankriges mekely for it : but know it for certaph that it is of the great goodnes of god that lendeth it to the / . mas

The leconde boke. fo.l. nat of thy descripinger & loke thou be nat lpfte bp therfore in to probe ne that thou top nat muche therof ne plume nat barn le theri:but rather that thoube the more meke. for fo noble a gofte and the more ware and the more ferfull in all the war= hes/toz that tyme wyll paffe awape and the tome of temptacyon woll Choetly folo be after. whan conforte is withdrawen byfpapze nat therfore, but mekelp and pa ciently abyde the vilitacion of god for he is able a of more power to grue the more grace and more ghoftely comforte than thou haddeft frafte. Suche alteracyon of grace is no nelve thringe, ne no aranige thynge to the that have had experiece in the way of god/ for in greate fagnics & in holy Propheres was many tymes foude lphe alteracpon/ wherfore the Prophete Dauid faith. & Ego diei in habudancia mea.no mouchoz incterna) & That is to farc: wha Dauid bad habundance of gho Alp comforte he fayde to our lord that he trufted he huldeneuer be remoued from fuche comforte but after wha grace with bieweibelande. Fauertifti faciem tua a me: facto fum coturbato. A That is: D loide thou hade withdrawen the ghoftle 13.1111e conforces

The ferente boke.

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edfortes fro me/ and 3 am lefte in greate trouble and beumes: and pet neuertheles be dispapred nat therfore but praped bet tely buto our lorde and lapbe. 2 : Abte Domine clamabo et ab beum meum depie caboz/ That is to fage I hall bufcly crye to the lorde / and 3 Chall mehely prage to the for grace and coforte . And anone be had the effecte of hys prayers as he wytnelleth bim felfe fayng thus. & Audiait bominus et mifertus eft mei dominus fa ctus eft adiuto; meus)that is to fapc/out lorde bath barde my praper / & bath bad mercy on meland bath nowe againe fent me bis belpe & ghoffelp coforte. and ther fore be fapth afterwarde:lord thou halte tourned my forowci to Jop/s thou hafte belapped me with beuenly gladnes/ and if almyghty god hath thus bone with ho ly faintes/it is nat for be weeke and feable perfons to dpfpapre though we fom. spme haue fernoure of fpirite and be fom tyme lefte colde and boyde of deuocyon. The holy ghofte goth and cometh after his pleafure a therfore the boly ma 30b lapth. Thorde thou gracpoully vilitell thy louer in the mozowe tybe / that is to fage in the tyme of comforte; and fobeinlythou

The leconde boke. fo.li. le thou proueft bem that is to far i with diampinge fuche comfortes from brim f wherin than mape I trufte oz in whome may 3 hane any confidence / but oncy in the greate endeles grace & mercy of god for why: the company of good mene/ne ? felphppe of deuoute brethren and farths full frendes/ne the haupnge of boly bok; or of denoute treatifes/ ne pet the berping offwete fonges : or of denoute Impnes/ map lytell auapte and birnge forthe but lytell comforte to the foule whan we are lefte to our owne frapity and poucreye. And wha we be fo lefte there is no bettee remedy but pacpence with a boole refrg. arng of our owne well to the well of gob I neuer founde pet any religrous perfon fopfyte/but that be had fomtyme ablen= tringe of grace oz fome mynyffhpug offce uour and there was neuer pet any fapne to hyghly rany fibed but that he trifte or lafte had fome temptacyon/he is nat woz thy to have the hyghe gyfte of cotempla conthat hath nat luffered for god fome trybulacpon. The temptacpos gopng before/ were wonte to be a fothfafte tone of heuenly comforte hortly comming after And to them that be fonde fable in theps. B.b. temptacyons.

The feconde boke.

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to cate of the tre of lpfe. A Heusely coforte to cate of the tre of lpfe. A Heusely coforte to cate of the tre of lpfe. A Heusely coforte to fomtyme grue to a mathat he map at ter be more stronge to suffer aductspices, but after followeth temptacyo that he be nat lpfte up i to pape a thynke that he is worthy suche consolation. The ghostely enemy stepeth nat me the sleshe is not yet fully mortifyed/a therfore thou shalt never cesse to prepaye thy selfe to ghostely batagle for thou haste enemyes on cutry stolet that euer wyshe redy to assayle the for thou haste enemyes on cutry stolet that euer wyshe redy to assayle the tale.

for hys manyfolde grace.

The.r. Chapitre.

Dy seach thou rest here syth thou arte boane to laboure duspose the self to pacpence rather that to con soates to bere the cross of penaunce: rather than to have gladnes: what temporall man wolde nat gladly have spiritual eli cofortes of he myght alway kepe the for spiritual cofortes excede far worlder by delptes and all bodely pleasures, for all worlders

The seconde boke. fo.lit. worldly delytes be cyther foule or vagne but ghoffelp belptes are onely tocunde/ & honefte brought fortheby bertues & fent of god in to a ciene foule. But fuche con= forces no man map have whan he wolde/ for the tyme of tetacpon tarieth nat loge The falfe lybertye of well and the ouer = moche trufte that we have in our feife be moche contrary to the heuenly bilitacy= ons . Dur loede dothe well in fendynge suche confortes/ but we do nat well, wha we pelde nat all the thankes therfore to bini againe. The greatest cause wir the giftes of grace mape nat lyghtly come to vs/15 for we be bukpnde to the giver and pelde nat thakes to bom from whom all goodnes cometh. Brace is alwaye gp= uento thepm that be redy to yelde thanhes therfore agapne. And therfore it hal be taken from the Proude man that is wente tobe gruen to the meke man : 3 wolde none of that confolacy o that thuid take from me compunction int I wolde none of that contemplaceon that fhulde lyftemp foule in to prefumption . Euery byghe thyng in fyght of man is nat holy ne eucry defpre is nat cleane and pureine enery (wete thing is nat good ne all that islefe

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The fecombe boke.

is lefe and bere to man is nat al way ple. fant to god/ we that therfore gladly take fuche geftt wherbe be thalbe the moze te by to forfake our felfe and our owne well be that knoweth the cofortes that come through the gefte of grace/and knoweth alfo howe harpe and papufull the ablen tynge of grace is : hall nat bare thynke that any goodnes commeth of hym felle but be thall openly confeste that of bym felte be is enght pore and naked of all bet tue/pelde therfore to god that is his/and to the felfe that is thene: that is to favel thake god of his manyfolde graces / and blame the felfe for the offences. Boldetn the alway a fure grounde and a fure foun Dacpon of mekenes: and that the highnes of vertue hall hortely be giuen buto the for the highe tourne of bertue mape nat longe frande/ but it be boine bp with the lowe foundacron of mekenes. Thep that be mofte greate in heuen be lefte in thepi owne frant/ and the more glorpous they betthe meker thep are in them felfe/ful of truthe and of heuenly tope inat desprous of any barne glory or praylinge of man. Alfo thep that be grofibely fabled & conarmed in god mare in no wple be left bp inis.

The feconde boke. To, lile in to papoc, and thep that aferibe at gook ues to god, feke no glozpe ue bayne prays fonges in the worlde, but thep befpre one ly to toy and to be glozified in god and de frici bette that be may be bonoured lau bed/and prapled/about al thpinges both f bim felte and in all Dis farntes/and that is always the thyings that perfete men moffe coucpte and moffe befpre to bipnge aboute / be thou loupinge & thankefull to god for the lefte benefpie that be gpuetb the and that thou halte be the moze apte and the more worthy to recepue of hym more greate benefaites. Thynke the lefte gyfic that he gyueth is great a the meffe bpipplable ttpnges take afpecpall gpf. tes and as great tokens of louc/fox if the degnyte of the gruce be well confederes no gyfic that be gructh hall feme lptell. It is no lyichthyng that is grue of god tor though he fende paine and forome we hulde take them gladig and thankfully: for it is for our ghoffely belth all that be luffereth to come buto be. If a ma delpze to holde the grace of god be he kinde and thankfull for fuche grace as be bathe recerucd / pacpent what it is withdrawen playe be denoutely that it maye hostely some

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The feconde boke .

forme agapue, that be he meke & lowen fpirite that he lefe it nat agapue through his prefumpeyon and proce of herre.

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Elus hathe many louces of his kyngdome of beuen but he hath feweberers of bys Aroffe / mai ny befrze bys confolacyon / but fewe befpic bis tribulaciou: be tyndeth many fc. lowes at eatpinge & daphking but he fyn: with fewe that will be with him in his ab Apnèce & fallynge/all me wolde love with Lhaifte but fewe well any thenge fufftes for Chaifte/many folowe byin to the bies hynge of his breade for theyr bodely refe epon but fewe wyl folowe hym to bapuke a draught of the Chalpce of his paffyon. Many meruaple and honoure his myst eles / but fewe well folowe the hame of his croffc: and of his other bilanges/inas ny loue Jelu as longe as no aductfriele loweth to them and can praple hym and bleffe bym whan they recepue any beny, fayte of bi but if Felu alytell withdrawe upm

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Fo. lulo The leconde boke. bem from them/a alptell foglaketh thems anone thep fall to fom great grubgpige/ or to ouce greate beierepon or in to open pesperacyon /but they that loue Jesu pus tely for bym felfe and nat for theprobine profete noz commodete /they blede hem as hartely in temptacyon and tribulacio and in all other aduerfpics: as they do in tyme of confolacyon. And if be neuer feus them confolacyon:pet wolde they alway laude bym and praple bym. F:D howe mape the loue of Islu bo to the helpe of a foule / pfit be pure and cleane nat mprie with any fordinate love to bym felfe teue ly nothringe more: Maye nat they than that cucr loke for worldly confortes/and for worldly confolacyons be called world ly marchauntes and worldely louers ras ther than louers of god/bo they nat open ly theme by they? dedes that they rather loue them felfe than god/pes trucly. xo where may be founde any that wyl ferue god freip and purely buthout lokinge for foure rewarde for it agapue. And where mare be founde any fo fpyzituall/that he is clerely definered and byzafic from loue of hym feife / and that is truely poore in spirgte and is boly anopoed from loue of ereatures

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Abe fecome boke .

creaturs. I trobe noue luche can be fond but if be far bens and in far countreps/if a man gene all bes fubitance for god/pet be is nought and if he do great penaunce to: bis fpuncs/pet be is but lytell:and pf be haue greate compnge and knowlege pet be is far from bertue / and pf be baue great bertue and breaning beuocyonipet moche wateth bem/and that is fpecially one thynge/whiche is mofte necessary to bym what is that that all thinges forfa ken and bym felfe alfo forfakpn/be go cle rely out from bym felfe & kepe no thynge to typm felfe of any papuate loue/ & whan be hath bonc all that be ought to bo that he fele in bym felfe as be had notbynge bone ne that he thynke it nat greate that fome other myght thinke great: but that he thynke hom felfe trucly as be is an bu profptable fetuant. For the auctoute of trouth our fautoure. Erpft farth. whi ye haue done all that is comaunded you to bo : pet fage that pe be but bnpaofytas bicfetuauntes. Eha he that can thus 00 map wel be called poze in fppzpte & naked of private loue/and be map wel fay with the prophete Daupd. IF: 3 am onede in god and am poze a meke in berte. There 15

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is nonemore tythe / none more fre / ne none of more power/than he that can for fake hym felic and all pallying thyuges / and that trucky can holde hym felic to be lowed and wylich of all other.

profptable pacpence is in aduet.

D\* 0 De boites chour faupourche thought bery bathe and gres uous : whan be fapthe thus to gorfane pour felfe teke the croffe and folowe me. & But it halbe moche more greuousto berettele wordes at che talle Jugement. Dope from me pe curled propie in to the freethat cuer hall latte. #: But tothat nowe gladly bere and fo. towe the word of Abrifte whethe be con apicit thepmito tolobe bym: hall nas than nede to brede for berpinge those wor bes of cucriadruge bampuacpon . The fegne of the cooffe hall appere in beuen / whan our torde hall come to Jubge the moribe, and the feruauntes of the Arolle bibiche:confiemed abem felfe berein this left to Chapter emergepted on the Leoffe? 20000 Impta.

The feconde boke.

mall go to Chance their inge with greate tayth and trufte in bem / why bolle thou than brede to take thes croffe feth is the bery way to the hyngbome of beuen: and none but that. In the croffe is belthein the croffe is lpfe / in the Areffe is befence feo out enempes/ in the croffe is infufren of benenip Chetnes / in the Oroffe is the Arength of mynde / the top of fpiepte/the byghnes of bertue/and the full perfecero of attholprics : and there is no belebe of foule noz hope of cucrlaftpuge tofe / but through bertue of the croffe. Take there forethe troffe and folowe Befu and then matte goin to the lpfe cuculaftrige i he hath gone before the berringe bis croffe and breb for the bpd the croffc,that thou Buiben in lyke byfe beare with bym the rtoffe of pen eunce and of tribulacio/and that thou buloche be tedp irac mpfc fot bis loue to fuffre beth ifnebe requpre as be bath bone for the . If thou ope with bom / thou haite lpuc with bom / and pf thou be felowe with bym in parne: thou Chatte be buth by minglorp. Beboide the bomounthe croffe flanbrib all and how in Dyrang to the worldespeth all out belth and that there is no other wave to lefts .alrıng 3013 A . . .1. (2

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The fcconde bokc. To.IbL true immarde peace but the mape of the ctoffe a of batty mostifiyng of the boby te the fpirpte. Bo whether thou wylte and fche what the ipft & thou halt neuer finde aboute theine byneth the/ within theine without the/moze bpgb/moze excellente/ ne moze fure wap to Chaifte thatbe way of the boly eroffe byfpole cutty thyng af. terthy wpill atbou Walt neuer fynde bus that thou muft of necellpte fo what luffre cyther but toy byll or agaput the well and fo thou halte al map fpinde the croffe to: erther thou halt fele papneithp boby or in the foute thou haite baue troube of fpitite . Thou halte be fomtpme as thou bere torfaken of god. Somtyme thou halt be vered with the nepghbourc/ and that is pet more papafull thou halt fors tome be greuons to the felfe :a thou hals fpube nomeanc to be delpueted but that it behoueth the for to fuffre tell it half picafe aimpattp god of hys goodnes o. ther byle to bylpole for the for be byll pe thou Chatte Jerne to fuffre trpbulacpon bithout confolacy but thou mayft thee by lame holly to fubmpt thy felfe to hym and by tribulacy 6 to be made more meck thauthou were frifte. An mau feieth 3mpta. D.u. 106

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the pallpos of Aupfte lo cifectuouflytas be that felerb tyke papue as Lingthe bro This croffe is alway redy & cuerp where it abybeth the, and thou mapite nas fleit ne fully escape it where cuer thou become for where to ener thou become thou that bere the felfe aboute with pe and fo thou Chatte atways frude thy telle. Tourne the where thou walte about the sheneth the: within the and without the he thon matte fpunc this croffe on cuery ipbe / fo that it halbe uccellary for the tharthou elware hepe them pacpence & and thatil behoueth the todo pf thou wifte bauen marbe peacestand beferue the perpetuall crowne in benen /pftbou wpite gladely bere this croffe it hall bere the andit ha birnge the to the ende that thou defpiel where thou halte neuer after baue any thinge to luffre : And pf thou bere thes crofte agaynte thy wyll / thou manches areate burben to the felfe Land it wellbe more greuous to the and pet it behouel the to becent a and if it happen the topul awaye one eroffer that is to fancone tip bulacook iper fareipan orner topilcom and happrin more gredque tha chefyill was Trowell thoutto than that used pel . S. C. Signif.

The ferondebohes to Fo. ibil. per any mortalima myght escapel what fannte in thes worlde hat ben without thes Croffe and without coincreouble .. Atuly our terbe Jefy was wat one house butbout fome forome + papae as tong as: be loued bereffor it behouet b tom to fufat fre beath and to tple agapne & forto ente in to be glosp / and howe it to than that thou schefte amp other way to heach that? this playne bygh wave of the wrone wife the ipte of Charite r was reoffeano mate terdomes and thou tekelt preatute & topes Thou crecht greatly pftbon lette any of ther thonge than to luffre: for aif the inortall tyfe is butt of myferpes and is all belet abpute and marked with Eroffes and the more hyghely that a man profis teth in fair pee the more paparall croffes that he forme a for by the Constablice of Chuites tone wheren he baily increaferd daply apperett buto bim more and more the paymenthis exple. But neiteleneles amanthus bered with papie is naffefte boolp writiout all conforte y for be feethe well that greate frute and by gh rewarde hall growt but o by m by the briginge of bes croffcidad whan a man frely fubintt teth bym teste buto tuche trybulacyon? Dedis 7 than D.un.

The feconde boke.

than all the butben of terbulacponis for Depuly tourned inte a great trufte of bes menip edfoiacio . and the moze the delibe is punpaped with trybulacion the most is the faule Grengtheb baplp by in warbe confolaciony and fomtome the foule fall tele fuche cofortein abuerfpties/ that for the louc and defrie that it bath to be con formedto Chiyac crucitebit Bolbenat: be without foro me and trouble for it con-Spoceeth welthat there more that it may fuffte for bis loue bereithe more arcepta ble halibe to bom in the lyfe to come . But this workping is nat in the police of man : but through the grace of gob that 18 to fap that a traple man Chulbe take and love that his bodelp kynbe fo muche abborreth and fleeth / fortt is nat in the power of ma gladly to bere the croffe / to love the Croffel to chaftpee the bodp and tomake et bueum to the myll of the fpps tite/to Le bonource gladly to fustapue tt prefes to dispete bem felte and to couept to be difpyfed y pacpentip to fuffte aduces frues with all defpleasures therofand nat to befrie any mance of profibernthis wonder of thou truste in the selfe thou half neuerbieng this materaboute; but! pftboa 11111

The leconte boke. fo.lbitt. pfthouteufe in gob / be hall lende the arength from beuen/and the morloe and the flethe thalbe made fubicete lo the: pea and if thou be Grongly armed with fapth and be merked with the etolle of Ehapite as his boulbolde fernante thou halt nat nede to fere the ghoffly enemp for be that alfo be made fubicite to the : fo that be hall haue no power agapute the. Buts polethy felictherfore as atrue faythfull feruauce of god to bere mafully the croffe ofthploide Jefu: that for the loue was erucufied upon the croffe / prepapre the felle to fuffre all maner of abuerfptes and byfcomedites in thes wietched lpfc / for fo hall it be with the where fo cuer thou broe the/athere is no temedpe to cleape/ but that thou mufte kepe the felte simap in pacpèce/ if thou befpre to be a bere and a welbeloued frende of Ebryfte : Dirnke affectuoufly with bem a braught of the chalpce of his trybulacpon. As for confo= lacpons comitte them to bis wol that be Orderthem as be knoweth mod expedite for the / but as for the felfe / and for as muche as in the is / opfpofe the to fuffre & whan tribulaciós come take the as spece al cololarpos, Soping but the Apolle TO CHEEC thus.

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The fcconbe boke.

thus. The pallyon of thes worte be nat worthy of them felfe to bipinge us to the glozpe that is ordepued for vs in the life to come. And that is true though one man alone myght fuffre afmuche as all sten bo fuffet/ wha thou commen to that Degre of parpence : that trybularyon is Proceed the and for the love of god is fanouty and pleafaunte in thy fright / than mapft thou trufte that it is well with the and that thou attem good chare for thou batte founde Barabyle in erthe. But as longe as it is greuous to the to luffre and thou scheete to de / so longettis nat well bith the ene fo longe thou arte nat in the perfyte way of pacpence/but pft bou coul befte bipnge thy feife to that cfrate that thou Mouloca be at/ that is to fuffte glad ip for god and to ope fully to the worlde than it bulbe hortely be better with the and thou huldeft fpiloe greate peace/but pet all though thou were eapte be paule in to the thy toe heuen thou Buldefte nat therfore be fure withoute all aductipte. for one lauyour fpeling of farnt Baule after be had bene rapte in to beuen:fapde thus of hom. If I hall hewe bim howe many thenges be hall luffee for me.: - Ch To luffee

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The feconde bokt. " fo.lit. To fuffre therfore remanneth to the pf thou wpite loue the loade Tefu and ferue hem perpetually: wolde to god that thou beete worthy to luffee Commbat for hos loue. D howe greation thutbe it betothe to (uffee for hom/what gladnes to all the faintes of beuen/ a bowe great cottiptige to the nepghboute all men tomenbe pas epenec/a pet fe we men woll luffre . Epabe bolly thou oughteft to fuffre fome tytell thringe for god that fuffer ed muche more for the worlde . And knowe thys for cerfanne that after this bodely beath thou halte pet lyue / and the moze that thou tande dye to the felfe bere the more than begranelt to ipne to god. Pomais apte to receptive the beuenly remardes whire he have firme leened to bere advictiones for the loue of Chepfte for nethpinge is moze acceptable to godino; more profptable to man in thes worlde that to be glad to ful frefor Chrifte in Co muchethat if it were put in the clecepon / thou fhuldeft rather thole aduerlyte than profperyte for than by the pacient fufferpng therof thou Gul beft be the moze fphe to Chapfte / and the more confermed to all his fayntes. Due merite and our perfection of lyfe Gadeth D.D. nas

The feconde boke . mat in confolacrons and fretnes/but ra ther in fuffering of great greuous aduet. fptes and terbuiacpons for ptthere bal ben any never or better way for the belit ofmannes Coule than to fuffre /out loide Tefu wolde baue the web it by maides/01 by cramples. But for there was nat/the fore the openin exorted his discopies that folowed brm / and all other that defpito to folome him: to forfake they to muc bol and to take the Croffe of penannce/ and tolowe bem. Sapinge thus, Chewholo tapil come after me; forfake be tops owne will: take be the croffe a folowe be me. Eberfore all thonges ferched and red. bi the thall concluteon / that by many augualacy ons at behougth bs tot - corntrein to the kynghome of beuen /bntethen ondill tientable in gritte (bidde profeseble te this coning ado absoure and and an mad Lorde Befus and ste iar fiedlich in Amen. geralt ger itte mail concerver the profeser for il an high actent for \* theref there fant tit be ine ment feld to albinde la la ditt mo egafeemed tall bie farmers. Our d roll of the Canodas of the Clark

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## The thy roe boke. folke Of the in warde spekping of Christe to a fapthfull soule. The fyrite Chappite.

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Shalltake hete laith a deuoute soule and I chal here what mp Norde Jesu chall speake in me. Slessed to that man whiche hereth Jesu speking in bys soule

and that takety of his mouth fom mozbe ofconforte / and bleffed berbo cares that bere the feerete townpnges of Jefu and bebe nat the beceptefull romnnacs of the moulde. And bicled be the good planne eares that hebe nat the ourwarde forche / but vather take bebe tobat gob focketh and teacheth withinfoith in the foule . Bleffet be tho cpen alfo that be het from fight of outwarte bauptes and that rate hebe to the in warbe moupinges of god . Bieffed betbep alfathat gette them bertues and prepayre them by god bapip a goodip warkes to recepue dapip more and more the fecrete infpiracions s Saleson & mbarde

Thethribe boke. inwarde teachynges of god . Alfo bleffeb. be they that let them felle booly to ferue god and for bes ferupce fet aparte all let tonges of the worlde. As thou my foule take bede to that is lapte before and thut the dozes of thy fentualpres that are thy b. wytted that thou maid here in wardin what out totte Jelu fpeketh inthy foule. Thus layed the beloued. 17: 3 am the belthe / I am the peace 1 3 am the lyfe! kepe the with me , and thau Chalce tynce peace in me + for fake the loue of italy top thynges: and feke thynges that be ruch laftynge what be all temporalithynges but decepuable and what may any creature helpe then pf thy lords. Icla torfakt the. Therfore all creatures & all worldely thinges forfagenand lefterdo that in the is to make the pleafaunte in hys frebi that thou mapfie after bys lyfe come to

the everlaftpuge ipfe mithe hyngdomeel

The feconde Channing food

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Abethy:deboke. fo.tiri. Beke lozoc/foz 3 the leruaunte am redp to here the . 3 am thy feruaunte/gyuc me topfdomme and underdandping to knowe the comate bementes. Bowe mp herre to folowe the wordes of the holy trachynges that they map biepil in tomp foule / as bebe in to the graffe. IT : The chplozen of 3fraell fapoc to Boples / fpche thou to be a be halt bere the / but let nat our lozde fpeke tobs left hapip we ope for brede. p: fat foloadenat fo 3 befechethe / but rather 3 afke mekely with Samuel the prophes that thou bouchelate to fpeke to me thy feife and 3 hall gladly here the let nas Moples ne none other of the prophetes fpeake to me , but rather thou lozde that atte the in warde infpirour and gpuce of lyght to all prophetes / for thou onely without them mayfic fully enforme me & instructe me . They without the may lps tell profete me They fpeake the borbes but they grue nat the fpityte to buders flande the mordes. They fpche fapre/but if thou be figlt they kyndle nat the bette. They the tayze letters but thou becia reft the fentete. They bayinge foath great bigh my Reries / but thou opened therof the

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Thatbyiochohean

the true budertandrnge they trelate the comaundements but thou bespento per formethe. Thep the we the way but thou apuch cofore to walkerbetm . They be all out batocip / but thou illumyned am formetipe berte withi. They materone. Ip withoutforth / but thou gruch the in: warde growing. Eber erpe al in wordes but thou gruefic to the berce babertan: byng afthe wordes that be barbe. A: Let mat Moples therfore fpeake to me but thou my lorde Jefu that atte the euerla. arng trouth lette hapip 3 ore & be made as a man without fruit warned without forth and nat cuffamed buthin:and fo to baue the barder tugemet for that Thaue berde the worde a nat done unknowe us nat loued it/bpleueb it a nat fulfyllebit. Speke therfore to me thy felfe for 3 thy ferualite am redy to bere the. Thou balle the word; of eternall lyfe focke the to me to the full conforte of mp foule & grueme amendemet of all my lyfe patt to thy lay bonoure and glozp cuctlaftengly. Amen That the wood of god are to be bethe with great mekenes and that there be but fewe that ponder them as thep ought to bo. Ebe.in. Chapptre.

The thribeboke. To. ToH. I fonnefagth our leibe beare mp morbes and folome theym fes thep be mode fbete fare paffing the wyloome and conurng of all philofos phers a of al the byfe menof the bosibe. My bordes be fpiritual and ghoftly and can nat be fully copzebenbeb by maunes byttenether are nat to betourned neta be appired to the barne pleasure of the bearer / but are to be bearde in Ceplence bith greate mehenes and reuerence and bith greate in warte affection of the bers and alfo in greate refle and qupeines of boby and offoute. Dbleffed is be lozbe whome thou enformelle and teachelle fo that thou maphe be meke and mercpfull loade bute bym in the cupil bay / that is to fare in the dare of the moofte bredfull tugemente / that be be uat than lefte bes folate and contostics in the lande of dap macpon. 4 : Than lapth out Loide 40 gapne. 17: 3 hauc taught prophetes tro the begymping: and pet I ceffe nat to fpeke to cuery creature but many be bete and bylinat beare! and many bearethe boride more gladly thá me e more lyght, ly folowe the appetyte of the fiche / tham. the pleasure of god. The worlde pmileth; 2011 tempozak

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temporalithing of imale walter and put beisferued with great afferame but got prompted tips thenges sand thenges eternall and the bertes of the people be Rowe and bult D who frant hand obereth godin allebing; with fo great befrie de be both the wester as wortelp payes ces be ferued and obeyed I trome none! for wiper for a speell prebende / greate tournapes betaken. But for the ly te cuer lafting the people wel faardplotte their fere ones from the grounde . A thyinge that is of fmall papte manpitpines is bus feip fought / airo for a peup is fomtyme grenie Arpfe, and for the prompfe of a lys tell worlocky prospet men escheme natio Impute and Iweate both dage and nyght But alas for forowe for the goodes cut laftynge and for the remarbe that mape nat be chemeo by mannes bette , and for the brate honoure and glozpethatneut thall haue moe. Biebe Cowe to take any mance of papie oz laboure. Bethoutht fore achamed the flowe feruaunce of god that they be founde more ceby to warkes of beth than thou arte to warkes of the and that they tope more in bangte thin thou in trouth: pet they be ofte becemp that

The thpide boke. Fo. lrill. that : that they have mode trufte in but my promple occepueth no manne leueth no må that truftet bin me bithout fome comforte / that I have prompfed I will performe / and that I have farbe I well fulfpli to cuery plone, fo that they aby de tapthfully in my loue and bicde buto the cube / for 3 am the rewarde of all good men /and a ftronge prouer of all benoute foules: wipte my wordes therfore in thp bette bilpgently & offe thynke thou bpon them/and they halbe in tyme of temptas cyon moche necestarpe buto the / that thou buberftandelt nat whan thou redelt it: thou halte underftande in the tyme of my bilitacron. 3 am wonte to bripte mp feruauntes two maner of wapes / that is to fave with temptacyon and with con= folacyon / and two icffons baply I reade buto them / one wherby I rebuke thepa byces / an other wherby I ftyze them to encreafe i vertues. And be that knoweth my words and dispiseth them/bath that that hall ruge hym in the lafte baye.

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A prayer to optayne the grace of devocyon. The fourth Chapptre.

Impta. I.i.

Dloide

The thy toe boke.

Mozde Jelu thou arte all myry. ches and all that I haue: 3 haue it of the / but what am & Loide that 3 bare thus fpeke to the 3 am top porche fernaunte/ and a worne mofic ab. iccie / more poore / and more bpfppfable tyan 3 can or barc fage. Beholde Meibe that I am nought that I hanc nought e of my felfe 3 am nought worthe. E bou arre onely god/cyght wyfe and boly/thou Didereft all thynge/thou grueft all thyng and thou futfyttelle all thruges with the goodnes/ learing onely the wictched fris ner barepne and boyde of heuelp cofonte Remeber thy mercycs and felt my bette with thy many folde graces / for thou wylt nat that the wark; in me be made in vapue. Dow many 3 bere the miscries of thys lyfe: but thy grace and mercye bo edforce me therin . Tourne mat thy face fro me:bifferre nat the befiteng of ment withbrawenat the cofortes fro me / lefte hapty my foule be made as bare carthe: bithout the water of grace easit wett athringe bupzofptable to the. Ecacht me Lozoc to fulfplithp wpll/and to iput michely and worthely before the for thou acce all my by foome and connyuge, and thou

thou arre he that knowede me as Jami and that knowede me betoze the works was made, and befoze that I was bettee or brought in to thys lyfe.

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tefoze god in trouth and mekenes.
The. b. Chapitre.

日本日

I fone fapth our lorde Jefu/walke before me in trouthe and mekeness and feke me alwaye in fympienes / and plapunes of herte. Dethat maiketh in trouthe halbe defended from all perplies and daungers / and tronthe thall bely uer bym fro all occepuouts and from al cupl faynges of wyched people. If trouth bes lyuer the / thou arte very fre : and thou haite iptell care for the bayne fayinges ofthe people. A: Lorde it is truc all that thou fapelle / be it bone to me after the fayng: 3 befeeb the that thy trouth may teache me and hepe me/and fpnally leade me to a bieffed endpinge/ and that it map belpuer me from all eupli affecepons/and from all inordynate loute / that 3 mape walke with the in fredome of sprite and in lybertpe of berte, is: \*: \*: \*: Than Impta. 3.11.

The thy toe boke .

Than trouth Capri agapne I hal teache the what is acceptable and likying to me thinks on the fynnes patt with great oils pleasure and forowe of herre / and neues shyuke thy felfe worthy to be called holy or bertuous tor no good bedes that they hafte bone / but that thou thynke howe greate a fpiner thou arte belapped and bounde with many folde frincs and pale frons and that of the felte thou de obeft to nought fone fallette / fone atte ouer. come Mone troubeled / and fonc arte thou b:ohe with laboure and payne /and thou baft nothing wherof thou mayft right. mpfely glozify the felfe but many thing; thou haite whertoze thou oughteft to bif. pife thy felfe/ for thou arte more buftable and more weeke to ghoftly wetkes than thou knowefte oz mapfte thonke: Let no. thenge therto;e feme greate to the / no thrng precous/nothrng worthy anyti putacion ine worthy to be prayfed in the fpght/but that is cucriaftpinge . Let tht euerlaftynge trouth be mofte ipkpng and moofte pleafaunte in the aboue all other thynges and thyne owne fpnuc & wplett be mofte myllykynge and mofte byfpica. faunte to the/ barabe nothinge fo mucht ne replone

The thyede boke. fo. lrb. ne reproue nothynge fo muche:ne let no. thonge be to the fo muche hated i ne fle thou nothpuge fo muche as the fennes and wychednes/for they bulde more dils please the: tha chulde the losse of al world lythpingen. D: \*: Somethere bethat malbe nat purcipe before me : for they throughe pipoc and currofyte of the felfe befrie to ferch & to knowe brat thruges of my godbede forgettyng them felfe and the belthe of they zowne foules . Suche perfonce fall ofte tymes in greate temp. tacyons & into greuous fpunes for thep? papde and curiofpte/for the whiche I am tourned agapufte them: and leue them to them felfe withoute helpe or counfeple of me. Drede therfore the lugemente of Bod and the wrathe of hom that is als mighty and biscuffe nat ne ferche nat bis fecretes / but ferche well thone owne inte quittes. Howe ofte and bowe greuoufly thou hafte offendyd bym , and bowe ma: ny good dedes thou hafte neglygantly omptted and lefte undone / whiche thou myghteft well haue done. Some perfons. berethepz denocion in boks/somein pma ges/fome in outwarde tokenes and figue tes / some have me in they? mouthe: but iptell 3.111.

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Thethpibe boke.

iptell in thep; harte but fome there be that bath they reason clerely illumined with the leght of true buderstandinge. wherby thep; affecepon is to purged and purityed fro louc of crthely thynges that they may alway coucyte and befpze beue In thringt: in fo muche that it is greuous to therm for to bere of cethelp thruges / and it is to the alfo a rrgbt greate papne to ferue the neceffres of the bodre / and they thynke al the time as loftethat they go aboute it . Suche perfones fele and knowe well what the fpirite of trouth fpe beth in they? Coules for it teacheth them to bifppfe crthip thynges and to loue hes menty thruges: to forfake the world that is transitory and to despre both day and anght to come thether where is ione cuer laftynge. To the whichebarnge be our lorde Telus amen. : : : : \*

40 Di the nicruapious effecte of the loue of Bod. The. bi.

Chapptre.

The father of my Lorde Jelu Chipfic/for thou halle vouched late to remedie me thy poorest servaunte and

The thpide boke . fo. irbi. and fomtyme boffe comforte me with the gra pous prefence i that am buworthre all comforte. I bleffe the and gloufpe the alwaye with the onelp begotten fonc and the holy ghotte without endyng, Amen. a do unp lozde god molte fapthfull louet/ bhan thou comen into my herte : all mp in warde partres bo tope. Thou atte mp glozp: and the tope of my berte, mp hope and mp bole refuge in all mp troubles . But foz afmuch as I am pet feble in loue and unperfpte in vertue: therfore I haue nede to haue more conforce / and more belpe of the boutchefafe therfore ofte tpe mes to bpfpte me / and to infructe me with thy boly teachynger / delpuer me fro all cupil pallyons land beloe my ly te berte from almordinate affeccyons/that 3 mape be inwardely bealed and purged from all mordinate affections and byces and be made apte and able to loue the / Bronge for to fullre for the / and ftable to perfeuer in the . Loue is a greate thynge and a good, and onely maketh heur bout ben lpgbs / and beecth in lphe balaunce thing; pleafaunte & difpleafaunte / it be. seth a beup bourbe & felethit nat / ama: acth better theng; to be fanour p stmeie T.IIII. STILE

The thy de boke.

Alfo the noble loue of Jefu perfytly papa ted in mannes foule maketh a manto bo great thonges and frieth bym always to befpie perfecepon / and to growe moje and more in grace and goodnes . Loue well alway baue hys mende upwarde to god and well nat be occupred with loue of the worlde. Loue well also be fre from all worldip affecepons that the inwaide fraht of the foule be nat barked ne let ne that his affectpon to beuenlythpinges be nat put from bis fre libertebp inozdinate. mynning oz lefpinge of worldly thringes. Rothpugetherfoze is moze fweter than loue/nothynge hygher /nothynge ftrons ger/nothpuge larger/nothpuge iopfuller nothynge fuller / ne nothynge better in beuen:ne in cethe/for louc bilcendeth feo god and may nat refte finally in nothing lower than god. & Suche a louer fleethe brabe /be reuneth fweftely / be is merp in god/heis fre in foute /be gpueth all for all/and hath all in all / for bereftethe in one bygh goodnes about all thynges of whome all goodnes floweth & procedeth he beholdeth nat onely the gyfte/ but the gruer aboue all gyfte / loue knoweth no measure but is feruent without measurer It feletb

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The thride boke. fo.lrbit. It feleth no butden : it regardeth no las boure 1 it desprett more than it may at: tapne it coplaineth of none inpolibilpte for it thenketh all thenge that mare be bone for his beloued pollyble and lawful buto hom . Loue therfore bothe many great thenges and bapngeth them to cf. fecte wherin be that is no louer farnteth and farleth. Boue waketh muche and fle pet lytell / and flepping : flepeth nat ; it farnteth : and is nat werp: is teltrayned of lyberter and is in greate fredome. De feeth caufes of fere : and fereth nat / but as a qupche bronde or fpartie of fpre flas meth alway by warde by feruoure of loue in to god / and through the speciall helpe of grace is delpuered fro all perplies/and daungers. De that is thus a ghoficly los uer knoweth well what thes borce meas neth whiche fapth thus. IF: Thou lorde god art my bolc lone and my befpic/thou arte all mone and Jall thone . Sprede thou mp bette in to thy loue that I map tafte a fele howe fwete it is to ferue the and howe topfull it is to laude the and to be as I were all molten in to thy loue . Dambounden in loue and go far aboue my felfe for the greate - wonder feruoure thas

The thyrbe boke.

that I fele of thy bufpehable goodnes ? wall fynge to the: the fonge of loue / and 3 hall tolowe the my beloued : br brgb. nes of thought: where fo cuer thou go . and my foute hal neuer be werp to praife the with the topfull fong of ghoffely loue that 3 hall lpnge to the. 3 hall loue the more than my felte / and nat mp felfe but for the and all other in the and for the/as the lawe of lour commaundeth whiche's giue by the. Loucis (wpfte , pure mehe) topous and glad Atonge/ pacpent/fapth full/wple/ forberpnge / manip aud neuer fekpinge bpin felfe ne typs owne wyll for byan fo cuer a man feketh bym felfe / be talleth fro loue / alfo loue is circumfpecte mekerepghe wyfe mat tenber /nat lyght/ ne bedying bapic thyinges /fober /chafte/ Bable/qupet/and well ftabled in bys out: warde wpites. And lous is fubicete and obedpent to bps piclate/opte and dispilas ble in type owne fraht: benout & thanke: full to god/trudpuge and alway bopping in bpm / and that whan be bath but ly. tell Denocpo or lptell fauoure in hpm/ for withoute fome forowe or papie no man map lpue in loue / he that is nat always sedpe to fuller , and to dande fully at the myll

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The thyrde boke. Fo. Irviti.

well of hys beloved is not worthy to be called a louce I for it behoveth a louer to fustre gladly all harde and bytter thyng; for hys beloved and not to declyne from hys love for no contrations thynge that may befall but o hym. F: A: \*

Tr: A: D

of the prouse of a true louer of god. The. bu. Chapptre.

13 20 I lon farth our faupour Chaifte thou arte nat pet a ftronge and a wpfc louer: for wype for a lp= tei aducelite thou leueft anone that thou hafte begonne in my feruice & with great belyze thou fekelt out warde cofolacyons But a ftronge and a farthfull louer of god ftanbeth ftable in all aduerfptes and grueth lptell hede to the deceptfull per= fuacpons of the enempe. And as I plcafe bym in profperpte : fo 3 dpfpleafe bym nat in aduerfpte . A wpfetouer confpdes reth nat fo muche the grite of hys louce as be both the love of the gruer/be regar betbe moze the loue than the gyfte / and accompteth all grftes lytell in comparys fon of his beloued that giueth the to him A noble louer reffethe nat in the gyfte ! butin Thethpide boke.

but in me aboue all geftes / ferthermore it is nat'all lofte thought thou fomtyme fele leff: beuocpo to me and to mp faintes than thou woldefte bo/and on that other Spocthe (were ghoftely befrie that thou felest somt pine to the Lorde Jesu / 18 the feable gyfre of grace gruen tothy con: forte in this lyfe and a tafte of the beuen ly glory in the lyfe to come / but it is nat good that thou leue ouermoche to fuche confortes for they lyghtely come and go after the well of a gruce / but to ftepue al war without collying agapufte all cuyl mocyons of frue / and to dyfppfe all the fuggeftyons of the enempe: is a token of perfete loue and greate merete and fyne guler grace; let no vanitis ne uo ftraunge fantpfpes trouble the of what matter fo cuce thep be Repethone intente and the purpole always bole and fronge to me/ and thyuke nat that it is an illusion that thou arte fodernly raup Mbcb in to ercelle of mpube | and that thou arte fone after tourned agapne in to the fratte leghtnes of berte for thou fuffereft fuche lyghtnes rather agapute the well than with the well . And therfore if thou be befplealed therwith / it halbe to the greate merrte and ne

Thethyabcboke. fo.lrie. and no perdicion. 13 knowe layin oue loade that the olde aunepente enempe the funde wpil affage to lette the good weil/ and to extincte the good beigge that thou hafte to me land to all goodnes all that be can / and be well also byndre the trem all good warkes and bewoute exercites if be mape: that is to fay from the bonoute and worthppethat thou arte boundento grue to me and to my fayntes / and from mynbe of mp paffron/3 from the remems braunce of thyne owne frnnes/tro a bilts gente keppinge of thy berte in good medt tacpons : and from a fichtafic purpofe to profete in bertue / be well allo put mito thy minde many phell thought; to make thepake and to be fone werp with papie and with redynge & with all other good bertuous warkes. I mehe cofeffpon opf= pleafeth bem muche and if he can be bet let a manthat be hall nat be howfpled . But beleuc bym nat ne care nat for bym thoughe he affayle the neuer fo muche/ make all bis malice retourne to bim felfe agapne and lap to him thus. & Bofro methou wycked fpiryte : and be thou a. hamed / for thou arte foule and bggely that wolden bypnge luche thringes in to mp

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my mynde. Bofro me thou falle becepe uer of makpube:thou halt baue no parte in me / for my lauyoute Jelu Candeth by me as a myghty warrpour and a fronge champyo/and thou halt fic away to the contulpon . I had leuer luftre the motte cruell beth than to confente to thy maly: cious Aperpages / be Apil therfore thou cutico fynde and ceffe thy malpec : fo: 3 Mall neuer affente to the / thoughe thou bere me neuer fo muche. Dur lozde is my lyght and my beith whome hall 3 diede and heis the befender of my lyfe / what mall I feare. Truchy thoughe an hofte of men arpfe agapufte me : my berte chall nat diedethem:for wher Bod is my belper amp redemer. Than fayth our loide agapucto fuche a foule. : Stepue als wape as a true knyght agapufte all the Aprepng of the enemp: & pfthoube foms tyme through the fraytte ouercome tyle fone agapue and take more ftrength tha thou habelt fpafte a trufte verely to haue more grace and more coforte of god tha thou haddelle befoze/ but bemare al maye of vapuc glosp and papde/for therby mas my perfons haue falle into great eresurs and into greate bipnones of foule fo far: that

that it hard ben epght nyghe incurable. Be it therfore to the a great example and a matter of perpetuall mekenes: the fall and turne of suche proude folkes, that fo lythelp have presumed of them selfe. And have in the ende finally peryshed by they presumption.

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bowe grace is to be kepte close through the vertue of mekenes.
The bill Lhappies.

りょう I fonne : it is muche moze expedpe Leute: and moche more the fuerce ware for the that thou hpde the grace of beuerpon and nat to fpeake moche of ted ne muche to regarde it/but rather to bpf. pifethp felfethe moze for it: and to thinks thy felfe buwozthy any fuche gracpous gofte of god than to fpeke of it. Andit is nat good to cleave muche to fuche affece tions that may be fone tourned to the co. trarp. whathon ball the geace of beuoció colider howe wietched a howe nedp thou wert wot to be whathou hadelt no furhe grace. The profpte a encreafe of tyfe fop. titual is nat only what thou hall beuoció bui rather whan thou caufte mekely and pacpently

The abpide boke,

parpently bere the withdrawpinge I and the absentinge therof, and pet nat toleue thy prapers ne thy other good dedes that thou aric accustomed to bo : budonebut to the power and as farre as in theis / thou doftethy beltetherin and forgetteft nat the ducte therfore nor thou arie nat negligente for any bulnes or vuquietnes of inpude that thou felefte. Peueribeles there be many perfones that whan any aductipte falleth to them they be anone bupacpet and be made therby bery flowe and builto bo any good bede and thep hyndze them felfe greatly. foz it is nat in the power of man the way that he hal take / but it is onely in the grace of gob to opfpole that after his well and to fende coforte wha he well and as muche as he well s to whome he well as it hal pleafe bem and none other wple. Some buwate persones throughe an undescrete bespie that they have bad to have the grace of benocpon haue diftroped them felte / for they wolde doo moze than theyz power was to do. And wolde nat knowe the me fare of their apfte ne thy lycelnes of their owne frength : but rather wolde folowe the pipde oftheps bette that the ingement thatit

The thpy de bohe. Fo.Irri. of reason. And by cause thep prelumed to Do greater thynges than was pleafaunt to god/ therfore they loft anone the grace. that they had before and were lefte nedy and without comforte / whiche thought to baue bupided thepr nettes in benen / # so they were taught nat to presume of them felte / but mekely to trufte in god # in hys goodnes. Allo fuche perfones as be begynners : & yet lacke experpence in ghoftip trauaple: map ipgbtelperte abe becepued, but thep well be ruled by coun faple of other. And if they well nedely folowe theprobne confaple and byll in no welc be remoued fro they? owne well is well be bery perplous to them i the ende And it is nat lygbtly fene that they that be wyfe and coupinge in they owne fight wyll be mekely tuled or crocted by uther It is better to baue iptell conninge with mekenes than great congng with barne lphpug therin/and it is better to baue lp= tell connying with grace/than muche cos urnge wheref thou hulbefte be proude/ alfo be both nat bifcretly that in tyme of Denocion fetieth bim felfe all to fpiritual mysth and as it were to a beuenly glad. ucs: and forgetteth bis former defolacion 3mpta. and R .1.

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The thy toe boke.

and the mehe dreade of god. Ac be bothe nat well nor vertuoully that in tyme of trouble of of any maner aductivte of ara uite bereth tum felte ouermuch Defperat= ip and felerty nat ne thenketh nat fotruft fully of me as be ought to bo be that in tyme of yeare & of ghoffly conforce well thynke hym felfe cuer muche fpher como ty in tyme of bataple and of temptacyon malbe founde ouermube beierte and fes refull. But if thou couldeft alwaye abobe meke and lytell in thync owne fraht and couldest order well the morpons of thone owne foule / thou Quideft nat fo fone fall mite prefumpepo or bpfpapre/ne fo ipght ty offende almyghtye god/ wheefore thys ts good and bollome coulaple/that whan thou hafte the spripte of feruoure thou thruke howe thou halt do whan that fer noure is palled, and than whan it happes neth fo with the : that thou thynke that it may fone come agapne / whicheto my honoure sto the proupnge I have with-Dawen for a time. And it is moreprofita ble to the that thou Quibelte be fo proucd than that thou Guldeft alway baue pros foctous thringes after the well for why merries ate nat to be thought greate in anp

any persone by cause he hath many bysysous ormany ghostly cosortes, or tor that he hath eleve understanding of recipiute or that he is set in hyghe degre. But is he be sably grouded in mekenes and be tally splied with charyte/s seke hooty the wore shym selfe/but fully i his herte can dispyle hym selfe/but fully i his herte can dispyle hym selfe/and also conceptes to be dyspyled of other/than may be have good trust that he hath somewhat profyled in grace and that he shall in the ende have greate rewards of god for hys good tranaple. Amen. It is in it is in it is in it is in it.

Howe we thall thynke throughe mes kenes our felse vyle and abjecte in the syght of God. The.ir.

the: that am but duste and als the: that am but duste and als thes: verely if I thynke my selfe any better than alshes & duste/thou standeste agapuste me. And also myne owne spanes bere wytnes agapuste me that Pemaye nat with saye it / but of I dospose my selfe and set mp selfe at noughte / and thynke my selfe but asshes and duste as Impta. It. u. I am

The thyrbe boke.

3 am/ than the grace Galbe neghe bate me: and the leght of true buderflandeng mall entre into my bette / fo that all pics fumption and probe in me thall be broms ned in the bale of mekenes throughe par tyte knowpinge of mp wattchebnes . Ebrough mekenes thou hait heme bis to me what 3 am/what 3 baue ben and fro whens I came/fo: 3 am nought and aneweit nat/pf 3 be lef e to mp feife tha am I naught and all is feblenes and inp feccion. But if thou bouchelafe a lytell to beholde me , anone 3 am made Gronge / and fried with a newciop and meruarie it is that I wietche, and fo foncipite up fro my unitabienes in to the beholdpinge of beuenly thynges and that 3 am fo los upngly enhalfed of the: that of my felie tall downe alwaye to cethely lykynges. But the love toroc: caufeth al this which preuenth me : and belpeth me in all mg neceffpipes, and kepeth me warely from all perpilce and bangers that I am dap. ly lyke to fall into . I baue lotte toc and alfo my felfe by inozopnate loue that 3 haur had to mp felferand in keping of the agapne. 3 haue founde bothe the and me a therfore well 3 more bepely from beufe tostb

The thy be boke. fo.lrriii. forth fet mp felfe at nought and more de Ipgently feke the tha 3 baue bone i tyme patte i for thou lorde Jefu thou dofte to me aboue all mp merptes / and about all that I can alke or delpre . But bielled be thou in all the warkes for thoughe 3 be buworthy good thynges / pet thy goods ues nener celleth to do well to me and all fo to many other / whiche be bukpnde to the athat are tourned ryght far fro the . Tourne be Lord therfore to the agapne that we map benffor warde be loupinge / shankeful/meke/& devoute to pe/for thou sarte our belth/ thou arte our bertue/ and all our frength in body and in foule/ and none but thou/to the therfore be tope and glory cuerlaftyngly in the bleffe of beuen Amen. J: X: X: X: X: X: A

Dowe all thenges are to be referred to god as ende of eucry warke.

The.r. Chappter.

If fonc fayeth our laupour Chapfie
muste be the ende of all the wars
bestst thou despie to be happe and biefied
and if thou referre all goodnes to me fed
whome all goodnes commeth. That hall
that.

The flyzoe boke.

be pour ged and mate cleane in the/thone in warde affecepons whiche els wolde be kupli encipied to the felie a to other erea tures if thou feke the felfe in any thringe as cade of thy warke, anone thou fapleft in the borng and wareft bire and bareen from all mopfier of grace, wherfore thou mufte refarre al thrng; to me for 3 grue all. 13 cholde therfore all thinges as they be flowrnge and fparngringe oute of mp fouctapue goodnes: and reduce al thingt to me as to they 2 original begininge/ for of me both (male and great poore & ryche as of a quyche fpringying well drawe wa ice of lpfc be that feructh me freely / and with good well , hall recepue grace for grace. But bethat wyli glozifre bym felt an hym felfe/or well fully top i any toping befpde me/ hall nat be fableffct in pars thie tor ne be dilated in foule/but be fail be letted & angur fched many wares from the rewe fredome of fpirpte / thou halte therfore alcrybe no goodnes to thy felfe ne then halte nat thynke that any pets fonc hath any goodnes of hym felfe / but that thou pelde always the goodnes to me/without whome man hath nothping. I have gruen all: and all woll I have as gayus

The thrite boke. fo. kriitt. gapne and with great Grapnes / wpll T loke to baue thankpages therfage. Thys is the troutbe wherby is depuen away at maner of bapne glorp and papae of herte if beuelp grace and perfpte charpte enter into the berte / than there hall no enupe ne buqueetnes of mynde ne any papuate loue baue true ruele in the . Forthe cha. tpte of god hall oucreome all thpuges/ # hall dilate and enflame al the powers of the foule. wherfore if thou buderflandel arrobt thou halte neuer top but in me : and in me onelp thou halte haue trufte / for no man is good but god alone/ which is about all thynges to be bonoured and in all thonges to be bleffed. Amen .

That it is swetc & delectable to serue
god; and to forsake the worlde.
The.ri. Chappter.

公米 D

Dwe hall I pet speake agapne to the my Lorde Iesu / and nat cease. And I hall sape in the cates of my Lorde: my god and kynge/that is in heuen. \* D howe greate is the has bundance of ge swetnes whichethou has kill. hyde

The abyzoc boke.

bybe and kept for them that brebe the But what to it than to the that loue the: and that with all thep; berte to ferue the beeely it is the bufpekcable fwetnes of co templaceo that thou giuch to them that loue the. In thes Lorde thou hafte mote the wed the (wetnes of the charpte to me/ that whan I was nat thou madel me/# whan I cereb far from the/thou brough. telte me agayne to ferue the/and thou co. maundeft me alfo that I hal loue the. & D fountayne of loue cucrlaftynge what hall I fay of the / bowe may I forgette the:that hafte bouchedlafe thus loungly to remebre me.whan I was like to haue perifico thou hewedelt the merce to me aboue all that I coulte haue thought and befpred/and hafte fente me ofthp graces of thy loue about my merites. But what hall I grue to the agapne for all thys goodnes . Itis nat gruen to all men to forfake the worlde and to take a folptary lpfe a onelp to feene the. And ret it is no great thonge to ferue the; whome cuerye creature is bouten to ferue. It ought nat therfore to feme any greate thonge to me to ferue the/but cather it hulbe feme mee staple and wonder to me, that thou wpite pourche

The thylde boke. No. lerb. bouche fafe to recepue fo pooze/ and fo bis worthy a creature as I am into the fers upcel and that thou wplt topne me to thp belbeloued fernantes. Lo lozde al things that I hauc: and al that I do the ferupce bith be thone . And pet the goodnes is Suche that thou rather serued me than 3 the. for lorbeuen and crthe/ planettes/\$ Acres with they? cotentes whiche thou hafte created to ferue man bereby at thp bybbyng & bo daply that thou bafte coms maunded . And thou bafte alfo ozderneb Angels to the myniftery of man. But a. bouc all thes thou batte boucheblafe te ferue man thy felfe/ and hafte pmyfed to grue the felfe buto bem/ what hal Itha gruc to the againe for this thoufate folde goodnes/wolde to god that I myght fee ue the all the dayes of my lyfe / or at the iche that I myght one day be able to bo the fapithful fernice for thou arte worthy al honour ferupce and prapfinge for cues Thou arte my lorde and my god / and I thy poored feruaunt mode bounde before al other to loue the and praple the and 3 neuce ought to war werp of the praifing of the. And that is it that I afke: that I delpacithat is to lapithat I map alware B.b. lande

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Thethyrdeboke .

laube the and praple the boutchfafe ther fore most mercyfull lorde to supplye that manteth in me for it is great honoure to ferne the and al cethip thynges to difpple for the loue of the. They hall baue great grace that freip fubmptteth them felfe to the holy fetupie. And thep hal fende alfo the mofte fwete confolacyon of the holy ghoofte & fhall haue great trebome of fpi rite that here forfake al worldly bufpucs and chofe an harde anda fragte lyfe in this woulde for the name. x. D fre a tope full feruice of god by the which a manis made fre and holv/ and also bleffed in the frght of god. x. D holy flate of religion whiche maketh a man lphe to Aungelies pleafaunt to god, dredfull to wpched fpi= rites / to all farthful people rpght hpgb ip comendable. D leruice muche tobe enpaifed and alway to be defired by whom the byghe goodnes is wonne & the cuers laftyng top and gladnes is gotten with: ente ende. I 48 x 4 18 x 4

That the delyzes of the herte ought to be well exampned and well to be modered. The xii. Chappter.

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The thyedebeke. Folkrbi. I fone fayth our lozbe it behoueth the to letne many thonges / that thou haftenat pet well ferned. what be they Lorde that thou order the defrics and thy affectyons hooly after my pleas fure / and that thou be nat a louer of the felfet but a delyzous folower of my wyit mall thruges ; & knowe well that defpe tes ofte moue the to thes thruge o: 10 that. But confeder well whether thou be mouch principally for my honoure or for then owne. It 3 be ithe caufe thou hait be welebteted what focuce I to with the but if any thyngcremapne in thy bert of thene owne well / that is it that letteth the and byndereth the. Beware therfore that thou leve nat muche to thone owns defrie without my counfayle, lefte hape. ip it for thynke the and displease the ithe ende that fyzite pleased the . Euerp affec. epon and despic of mannes herre that ice meth good and boly / is nat forbwith to be folowed noz enerp contrarious affecei: on or defrieis nat haftely to be refuled it is fomtyme trgbt erpedrent that a man teftapne his affections & defpres though they be good/lefte happely by his importunite be fall into vinqupetnes of mpinde/ ez bc

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The thyade boke .

and comtyme it behoueth us to use as it were a by olence to our selfe and strongly to respst and backe downs our sensual appetpt and nat so regarde what the fieshe wyll/or wyll nat/but alway to take hede that it be made subjecte to the wyll of the spirite/and that it be so longe chastyled a ropelled to serve tyll it be redy to althing that the soule comtente with a sytell and can being that in spmple thynges: a nat to mute mut ne to grubge for no cottatious this ger that may befall buto it.

0: A: D

contynually stepue agaynste al concupiscence. The . rut

Lhappter.

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epence is muche necessary buto me/for many contrarpous thin ges sall daply in this lyte. I se well that howe so ever I order my self to have peas yetmy lyte can nat be without some bas saple and sorowe. F: My sone it is true as thou sayed / wherfor I well nat that

The thytoe boke. fo. irrbit. thou fete to haue fuche peace as wanters temptacions oz as feleth nat fome contra Dicepon. But that thou trobe and beiens that thou bafte founde peace whan theu batte many moubles & arreprouco birt many cotratious thenges in this bezite and pftbou fage thou mapfte nat funte fuche thenges/bowe hatt thou thau fite trethe fpic of purgatoip. Ditwo cuplics the leffe cupil is to be taken. Suffre there fore parpently the lytell payines of thes bolle/that thou mapft bere after efcape the greater in the worlde to come. Etos well thou that worldly men fuffre litel or nothpinger res trucip/ thou Quite fpinde none wirbout fome trouble thougherhou feke the mofte belpeate perfonce that be. But percale thou layed buto me agapne they baue many beleetacyons and folow theprobue pleafures to muche that thep pober but lytell all thepraductfite. I mpl well it be as thou fagelt that thep baue al that thep can befpie, but bowe longe tro well thou that it hall endure. Dorbeip is hall forapnly vaupfibe aware as fmoke in the apre fothat there hall nat beleft any remembraunce of thepr topes paffed And yet whan they trucd they were nas muthous

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The thyzde boke.

without great bytternes a grefe/for ofte times of the lame thing wherin they had theprested pleasure terepued thep after greate trouble and payne; and rygbte applely came that buto them, that for als meetic as they fought belectacpons and pleafaces mozdynately / that they buibe mat fultpil meyz delpze thereinbut with great betternes and forome . Dowe Corte howe falle / and howe inordynate be all the picalures of this worlde fothly for dronkensppe and bignones of herte the worldery people percepue it nat I ne wri nai percepue it:but as a tombze beas Acs. For a lytell pleasure of thys corrups tobicipfe thev rene hedlpng into cuetla: Aringe deth. N: Therfore my fone go unt thou after thy concupy coule | but tourne the inghtip from thome owne woll: telyte the in god and fire the loue ftrongely in brin and be hall grue the the afking of thy herte. And if thou bylt have confolas cron abundantly and wylte recepue the forbfalt comfort that cometh of god/dyls pole the felfe fally to bifulle thes worlde and put from the booly all inordynate de tectacpon/athou halte baue plentuoufly the comforte of god . And the more that thou

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The thy de boke. fo, irrbitt. thou wirbozawest the from the confolacy on of all creatures / the more fwere and bleffed confolaciós fhalte thou recepue of the creatoure. But forble thou canfte nas at the frate come to luche confelations but with heupics and laboure going bes fore thy offe custome well somwhat with flande the / but with a betier cuftome pf may be oucecome. The fiche byil muts mure agapufte the but bith feruoute of spirite it Chaibe refrapued. The olde aucy ent enempe the fende well let the pf be ca but with bewout praper be Malbe bryuen alwaye/ & with good bodely and ghoftely labours hys way haibe Copped to that be hall nat dare nyghe unto the.

17:43:43

after the example of our loade Jes fu Chaite. The rim.

G:A:D

I fone fapth one faupour Chaift he that laboureth to withdrawe hpin from obedpence withdrawethe bpm frograce And he that seketh to have papuaste thruges icseth the thruges that be in somon

The thyzoc boke.

tomon/ifa man can nat gladly fubmptte bym to bys superpourcett is a token that his flede is nat pet fully obedyent to the fpirite, but that it offe rebelleth and mur murcth. Therfore if thou despie to ouer: come the felic & to make the flefthe obere mekelp to the wal of the fpirite/terne fira to obey gladly to the superiour. The out warde enemy is the foner ouercome if the inner man that is the foule be nat febied noz waltebe . Abere is no worfe ne none more greuous enempe to the foule : than thy felfe pfeby fielbe be nat well agreyng to the well of the spirite. It behoueth the therfore to have a true difpiling and contempte of the felfe, pfthou welt preuaple agagnite thy fiche and blobe / but for afs. moche as thou pet louelt thy felfe mozdy natip/thertoze thou feareft to religne thy well holy to an other mannes well. But what greate thonge is it to the that arte but dufte and nought/ pfthou subductby felfe to man foz inp fake/ wha I that am all myghty and moofte bighe god maker of all thonges tuboued my felte mekelye to manne foz thy fate . I made my feife moofte mete and mofte towe of all men! that thou hulbed lerne to ouercome the papoe

The thride boke. Jo. irrir. papde thronghe my mekenes, ierne thers fore thou albes to be tractable / leating thou earthe and bulle to be meke and to bowe thy felfe vuder enery mannes fore for my fake / learne to breake thene owne well / and to be subjecte to all mene ae in the bette. Aple in greate weath agarrit thp felfe / and fuffre nat pipoeto tipgue in the / but the we thy ferie ledytell and fo obedyent and to noughty in thene owne fyght: that as the thyukes all men may rpghtwyfcip go ouer the and trede bput the/as boon cribe of clay. D bayne man what hallesthou to complante. D thou foule fpuner / what mapfic thou ipght: wpfelp fap agapuffe the that repreue the fpth thou bafte fo ofte offended god / and halle allo fo ofte deferued the parnes of bell . But neuertheles mp epe ot mercye bath spared the for the foulers preceeus mmy fyght / that theu Buldene thetby knowe the greate loue that I baue tothe and be therfore the more thankfull to me agaphe & gpuc top felfe to parfpte atrue Subjeccion and mekenes/and to percop in berte pacietly to lufte for my fake thene owne cotemptes & bispiling / wha focues thep hall happen to fall buto the. Amen. 3mpta. T.L.

The thyrde boke.

Of thesecrete and hydrugementes
of god to be consydered: that we be
nat proued of our good
dedes. The. rv.

(...) Apricer.

Lics tetryblye oppon me , and fylo lefte my boore and bonce with greate feare and Diede/ mp foule alfo trembieth berp fore / for 3 am greatly aftonped for that I fe that beuence bene nat eleane in the feght / for fethe thou foundefte bes faut in angelies and fparedeft them nat what hall become of mept am but byle and arnkyng careyne. Sterres fell from beuen : and 3 dufte aafthes what fulbe 3 prefume . Alfo fome people that femed to have great werkes of vertue have fal ien full lowe . And fuche as were febbe bith meate of angels / 3 haur fene after belyte in Chynes meate / that is to fap in fleffhly pleafures / wheeforeit mape be welfayte and verified that there is no bo lynes ne goodnes in bs : pfthou withe drawe thy hande of mercre from bs / ne that no weldome mare auaple va. \*:3f thou

The thride boke. Fo. lett. thou lozde goucene it nac: ne any ftregth belpe / pttbou ceile to pacferue be / me no fute ch eftpte can be pftbou lorde defende it nat ne any fure keppinge many profpte vs/ pfthou loade be nat wakery bpon vs toz pf we be fozfaken of the anone we be Dio wico and perpibe / but yf thou a lytell upfpte us with the grace : we anoue lyue and be lyfte by agayne, we be bnfta. ble : but by the be be confermed / webe colde and bull/but by the we be ftyared to feruoure of fpirpte. D bowe mekelp and bowc abiectely ougut 3 iverfoze to fele of my felfe / and howe muche ought 3 in mp bitte bpfpple mp felle / thoughe 3 be bolde neuer fo good and boty in frats of the worlde / and bowe profoundely ought I colubmycteme tothy bepe and profounde ingementes / fpth & fpnde im mp felfe nothpinge elles bur naught and naught. D fubftaunce that marenat be pondered. D fee that may nat be fapledf in he / and by the. I fonde that mp fube fance is nothynge and ouer all naught. where is now the hadowe of this worte ly glozpla where is the trufte that I had mit. Trulp itie banpico away through the depnes of thy fectere and bydde tuges ZL.II. Impla. mentes

The abpide boke.

mentes byon me. what is fleshe in the sight/howe may clay glorife bym seite agapust his maker/howe maye he be descepted with vayne prayles / whose bette introuth is subjecte to god: all the world maye nat lyste hym seite in to the pryde / whome trouth that god is: hath perfytes ly made subjecte build have slately net maye nat be becepted with any flatery ig: that putteth all his hole trustein god. Hor he feeth welthat they that speake be vayne and nought / and that they shall shortely saple with the sounde of wordes / but the trouth of god alwaye abybeth.

Dowe a man hall ordre hym lelfe in hys delyres. The.

Think( lapthe out Saupone Chinke) Abus Chapte out Saupone Chinke) Abus Chaite thou lape in suery thynge that thou des specife. Loide of it be thy well: be it some as Jaske / and of it be to thy praylinge/be it fulfolled in thy name. And of thou se it fulfolled in thy name. And of thou se it good and prosprable to me/ grue me grace to ofe it to thy honoure. A: But of thou knowe it hurtefull to me: and nat prosprable to the helth of my soule / than take

The th pade boke. fo .lrrri. take from me luche belpze. Bucrp befple comethnat of the holy ghoffe thoughett feme trgbt wpfe and good /fozit is foin: tyme full berbe to tudge whether a good fpirpte of an cuell fpirite/mouet brothis thringe or to that/or whether thou be mo ued of thone owne fpiepte: Ranp be de= cepued in the ende / whichespatte semed to baue bene moued of the holp ghoofte. Therfore with dreade of god / and with mekence of bette it is to befrie and alke what lo cuer cometh to our mpnoe / to be befreed and affect/and with a hole forfas konge of our felfe: to compte all thonges to god and fap thus. \*: Horte thou kno. well what thyinge is to me inoofte profp. table: do this or that after the well/goue me what thou write / as muche as thou wpite/and whan thou wpite/ do with me as thou knowelle bell to be done! and as it thall pleafe the / and as thathe mofte to thy bonout / put me where thou wpite / and frely do with me in all thynges after thy well : the creature Tam and in the bandes lede me & tourne me bberg thou wpite. Lo. 3 am the feruaunte rede to al thynges that thou comaunded: for 3 ocfrie nat tolyne tomp felle ; but to the MUCCHICA Lalit. moloe

molde to god it myght be worthely and profytably and to thy honourc. Amen.

al waye fulfplied. The. roit.

Chapptee.

Dode benggne lorde Jelu grafit methy grace/that it maye be ale ware with me and barke with me and perferuer with me buto the ende And that 3 mar tuer befrie & well that 19 mofte pleafafite and mofte acceptable to the. D: The well be my well/and my well alway to folowe the well and beffe accorde therbith . Be there alway in me one wyll: and one belpze with the /and that I have no power to well : or to nat well:but as thou wpitcios well nat. 2nd graute methat I map dpe to all thyng; that be in the worlde and for the / to loue to be bispised and to be as a man baknos wen in thes worlde. Braunte me alfo aboue all thyinges that can be delyied that I may refte me in the : and fully in theto pacyfre my berte / for thou lorde arte the berp true peace of berte and the parfyte rette of body and of Coule. And butbous

without the all thynges be greuous and buquyet / wherfore in that peace that is in the one hygh one bleffed and one end les goodnes that I alwaye refte me / fo mot it be. Amen.

conforte is in god. The.
rbui. Chapptre.

15 \* D Dat fo cuct I map befrze oz thinke to my coforte! 3 abpocit nat bete/ but I trufte to haue it berafter / foz if 3 alone myght haue all the folace and coforte of this worlde and myght ble the belytes thereof after myne owne befrie without fpine. It is certapne that thep might nat longe endure / wherfore mp foule may not fully be coforted ne perfy: telp be refresched but in god only that is the coforter of the poore in ipiert and the embracer of the meke and lowe in herre. Abpoe mp foule : abpde the promple of god / and thou halte haur abundance of al goodnes in beuen. If thou inordinatly coucyte thefe good; pleut thou halte lefe the goodnes eternal/haue therfore good; prefent in ble and erernal in befire. Thou Latti. mayte The thy toe boke .

mapfic in no maner be facpate with tempozall goodes/faz thou atte nat create to ble them and to reflethe in them / for pf thou alone myghteft haue all the goods that cuer were create & mabe thou migh: tefte nat therfore be happy : and bleffed / but the bleffed fulnes and the full felicite ftandeth ouely in god that hath made all thringes of nought/and that is nat fuche felicite as in comended of the foly fhe los uers oft je worlde:but fuche as good erp ften men and women bope to baue in the blefte of heuen/ and as fome ghoftely perfore cleue and pure in herte fomtome Dotate bere in thes prefent lefe / whole conucclacyon is in beuen. All worldly fo lace and all manes conforte is baine and Chorte: but that confort is bieffed & fothe facte that is percepued by trouth inward ly in the herte. A denoute folower of god bereth atwape aboute with him hips co. forter that is Jefu land fayth thus buto bym . Egy lozde Jefu 3 befeche the that thoube with me in cuery place and euery tome and that it be to me a foccoat folace gladely for thy louc to wante all mannes solace. And pfthy folace want alfo/that sop well and the regotweste proupuge and

The thy we boke. Fo. lerritt.

and all apinge of me; may be to me a spinguler conforte and a hyghesolace / thou
halte nat always be angry with me: ne
thou halte nat always threte me: so mos
it be. Amen.

of mende ought to be put in Bod. The.rir. Chapitre.

(...)

I fonne (hathe onr lorde to bis feruannte) fuffre me to bo with the what I well for I knowe what is beft & mofe erpebiet to the thou workeft i many thinges after thy kyndly ccalon & after as the affecepon and the worldely pollpey figzeth the, and fo thou mapfte lpghtip erre and be decepued. -Ploide it is true all that thou farelt/thp prouidence is muche moze better for me/ than all that I can bo fape for mp felfe . wherfore it may wel be fapte and berifico that he flandeth beep cafually that fet teth nat all bis truft in the/ therfore lorbe whole my wort abporth ftedfafte and ftas ble:do with mein all thonges as it pleafeth the / for it maye nat be but well all that thou boefte / pft bou wplte that I be L.b. in lygbe

The thyrbe boke.

in lyght be thou bicled and af theu bylt 3 be in darkenes : be thou alfo bleffed . If thou bouchelafe to cofort me be thou bygbip bieffed. And if thou wpite 3 ipue in trouble & without all coforte: bethou in lyke moche bleffed . Etp fonne foit be. bouceb to be with thefif thou welt walke with me / as reop mufe thou be to fuffre as to tope / and as gladly be nedy & poore as welthy and tyche Lorde I well glabs ly luffre for the what focuer theu wpite hall fall uppon me, indyfferently thyll 3 take of the bande good and bad / betier and fwete/gladues and forome / anotor all thynges that hall befall to me perte: Ip woll I thanke the . Tacpe melozde tro fpnne and I hall nepther Dicor beihe ne bell / put nat mp name out of the beke of lpfe and it hall nat greuc me bobat trous ble lo eucr befall boon me .

D:4:0

gladely to be borne through craple of Christe. The rr. Chapite.

Deended from heuen / and for the belth haue taken the myserres nat compelled

The threde boke. fo.lerriit. pelled berto of necellpre/ but of mp chas epte / that thou muldefte learne to haue pacpence with me land nat to opfdapite to beare the molerpes/and the weetcheds nes of the lpfe: as 3 haue done for the for from the frifte houre of mp brith one to mp beath bppon the eroffel T was nes uce without fome forowe or paine/3 has great lacke of tepozall thrnges/ 3 harde great coplarntes made on me/ T fuffered benyingnely many hames and rebukes ! for my benefaptes: 3 recepued bukpuds nes/ for mp mpracles/ blafphemes and for mp true boctrone many reprefes .: \* D lorde for almuche as thou werte fout pacpente in the infe i fulfellenge in that most specyally the well of the father / it is fretpinge that I most wictebed frie ner bere me pacpently after the well in all thruges / and as longe as thou wpite that 3 for mone owne belthe bere the bourden of thrs corrupt plic lyfe. \*: for though thre lyfe be tedpous / and as an beup bourden to the foule i pet neuce be= leffe i ters nowe thoroughethe grace made bery merytoryous ! and by its ample of the and of the bely harrites it is nowe made to bepte perfones more Cuffcrable

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The thy toe boke.

fufferable and moze elerer and alfo much more confortable than it was in the olde tawe: whan the gates of heuen were Gut and the way thether warde was barke a to fewe dpd couet to feke it And pet thep that were that reght wife and were oadap ned to be faucd before the bleffed paffion and beath : mpght neuer baue come thes ther. D what thankes am I bounde ther fore to relbe to the/ that fo lourngly haft bouchefaute to hewe to me / and to all farthfull people that well followe the/the berp true & Arapte way to thy kyngbom. Tip holy lyfe is our way and by thy pas eience we walke to the that arre our heed and gouernour. And but thou lorde had: delt gone before and hewed be the way! who wolde haue endeuoured him to haue folowed. D howe many fuibe haue tas ried behynde yf they had nat fene thy bief fed cramples gopnge before: we be pet Nowe and bull / nowe we have fene and harde thy fygnes and boertynes : what Quide we tha haue bene if we had fene no fache leght gopnge before be: truelp we Quidehaue fired our monde and our loue hoolp in worldip thpuges/fro the whiche kepe be forde of the gret goodnes. Ame. **D**f

The thyrde boke. Jo.lerrb.

De pacyente sufferyng, of inturpes
and wronges, and who is trues
ty pacyente. The.rri.

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J\* X I Cone what is it that thou fpeken why doft thou thus coplayne/ceffe celle coplaque no more/ colider mp paffron/ and the paffrons of mp farntes and thou halt well fe that it is tyght ips tell that theu boefte fuffre for me / thou bafte nat pet luffered to the Gebrige of thy blode and trucky thou hafte tytell ful fered in copary fon of the that baue fuffe. ted fo many thing; for me in tyme patte/ and that haue bene fo ftrongly tempted/ fo grenoufly troubled / & fo many waves prouce. It behoueth the therfore tores membre the great greuous thynges that other haue fuffred for me/that thou mail the more lyghtly beretby lytell grefcs. And pf they feme nat lytell to the / loke thy inpacience cause nat that but neuer theles whether they be lytell or greate! audy alway to bere them paciently with out gruogpinge or coplaynynge pf thou may and the better that thou canfte byfs pole the to luftre them the more wpfelper thou boche / and the moze meryte halte shous

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thou bane and the bourden be reafon of thy good custome and of thy good well halbe the lyghter/thou halte neuer fage I can suffrethys thringe of suche a per Conne/noz it is nat ioz me to fuffre it / be hath done me greate wronge / and levith bitomp charge that I neuer thought / but of an other man 3 wpuluffer as 3 thatt thynke fluche maner farnges ben of good/ tox they confyber nat thebertue of pacpece not of whome it halbe crowned but they rather rosposet the persones and the offences done buto them . Therfore be is not trucky pacyenic that will not fuffre but asmuehe as he wpl a of whome be wyll / for a true pacpente man forfeth nat of whome he fuffereth : whither of bys piclate of bys felowe that is egail buto bym : or any other that is under hem/not whether be be a good man and a booly / or an cupil man and an bubots thy but whan so cuer any aduersyte / or wionge fayleth buto'hym what fo it be and of whome fo cuer it berand bowe off fo cucrit be/ betaketh all thankefully 45 of the hande of Bod / accompteth it is & tyche gpfte and a great benefapte of gob to; he knoweth well that there is nothig that

Thethriteboke. fo.lerrbl. that a man may fuffre for god that mape paffe wirbout great merite. Be thou ther fore redy to bataple , pf thou wpite taue bictorp/ without bataple thou mapft nas come to the crowne of pacpence / and pf thou wylte nat fuffre : thou refuleft to be crowned / wherfore pftbou wpite nedelp be crowned refpfte frongly and fuffre pa= cititly / for without labour no man map come to refte/noz without bataple no ma map come to vyctozp. : D lozde Jelu: make it pollpble to me by grace : that is imposible to me by nature. Thou knos befte well that I mape lytell fuffre and that I am anone cafte bowne with alps tell aducripte / wherfore 3 beleebe the that trouble and aductivite map herafter for the name be beloued and befored of me for truely to fuffre and to be bered for the is very good and profptable to the belth of mp louic. (...) 1:4P:43

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fitmytics/and of the myletyes of thes lyfe. The.xxu.

Thappt re

Dhal knowlege agaput me al my

untyght wylenes / and I hall confelle

The thpade boke .

2

felle to the Lozde all the buftablenes of myne bette . Dirymes it is but a lytell thyuge that caucily me towne and makerb me bull and flowe to al good warts and fomtyme 3 purpole to fante fliong. ly but whan a lytell temptacyon cometh itis to me greate anguyfibes and grife! and fomtpine of a rpgbt lytell thonge / a greuous temptacpon epfeth : and whan I thynke my felfe tobe fom what fyker/ and that as it femeth I haue the bygber hande: fodenip I fele mp felfe nere bande oucreome by alyght teptacpon. Beholde therfore good lorde/beholde my wekenes and my fraplics befte knowen to the bes fore all other. Daue merep on me Morbe and delpuer me tro the fylip Diegges of fpunc that mp fete be neuer fpred in the. But this is it that ofte grudgeth me foie and in maner confoundert me betoze the that I am fo vnitable : and fo weyke and lo frante to refpte mp pallyons. \*: And though they drawe me nat al way to con fent : pet neueribeles thepa cruell affauts be very greuous unto me/fo that it is in maner tedpous to me for to tpue in fuche bataple : but pet luche baraple is nat all buprofptable to me /for therby 3 anowe she

The thy 20c boke. To.keebil. the better myne owne infirmpts / to: 3 & bei that luche byched fantefpe bo tyfs in me muche fouer than thep go awape . But wolde to ged that theu mole firom gelt got of Micaell the louer of all tapib. full foules wortefte bouchelate to beboite the laboure and the folowe of me thy pos tefte fetuaunt /and that thou welbeft afe fpfteme in all thynges that 3 baue to to Birengeb melezbe bub beuelp trength fo that the olde enemye the fende / nemp wirtched ficfibe worche is nat pet fully subjecte to the ipirite / baue nat powerne lordeflype ouer me , agarnite boome 3 mutte franc continually / whyle 3 hall lyuc i this mifet able lyte. But alas moas lyfe is this: where no trouble no; myfery mantery by bere allo cuery place is ful of fnarcs: and of mortall enemyes / for one trouble og temptacyon goynge abage : a nother cometh / a the frate confipete pel burpnge : many other fodenly tpfe / mo than can be bought/ howe may thys lyfe therfore be loued that hath fuche bytters nes and that is lubicete to fo many mple rics/and howe may it be called a lifethas birngeth forthe fo many bethes & fo mae ap ghoftly infecepons / and pet it is belo. Impta.

The thy toe boke.

ued and muche belpted in of many plons The worlde is ofte reproued that it is be ceptfull & varue and pet it is nat lygbily forfaken(efpecially) whan the concupifee ces of the fleme be fuffred to haue reucle fomtbynges flyze a man to loue the worl De and some to dyspyle it / the concupyls fence of the fledic/the cocupy scenes of the eye and the papoc of the herte: Apare man to loue the worlde. But the paynes & the mpferes that folowe of it/caufeth hatred and tedioufnes of it againe. But alas foz forowe a lptell delectacyon ouercometh the mynde of thepm that be muche let to loue the worlde, and bapucth out of they? bertes all beuelp telpacs/in fomuche that many accomplett as a lope of paradyle to lyue buder luche lenfyble plealures / and that is bycaufe they nepther haue fene ne talted the Cwetnes in Bod/in the inwarde gladnes that commeth of vers tues. \*: But they that perfetele defople the worlde and that Audre to lyue buder holy dylepplynes be natignozaunt of the perenty fuctues that is prompted buto guoffely lyuers / and they fe alfo howe grewoully the worlde erreth/s bowe gres noully it is decepued in dructs mances. Dows.

## The thyroc boke. No. lerebill.

aboue all thonge. The rent. Lhapptre.

(.\*.) \* (:/:)

Boue all thynges a mall thin ges refte thou my foule in thy lorde Bod / for heis eternall refic of all Angelies and fapntes . Bpue me Lozde Jefu this fpecpail grace for to refte me in the/aboue al creatures/aboue all beltbe and fapicies/about all glory # bonoure aboue al orgnite and power/as boue all connynge and polipep, aboue all tyches and craftes, about all gladnes of body and louic/about all fame and prays frige/aboue all fweines and conforacion aboue all hope and reprompilpon, about all merpres and defpre / aboue all gyftes and remardes that thou mapt grue or Cende belpde thy felfe. \* : And aboue all tope and impathe that mannes berte / 02 mpnbe mape take oz fele. And alfo as bouc all Angelies and Archaungelles / & about all the company of heuenly fpripe tes about all thonges befeble and mupe frbic / and about all thonges that is nat the felfe. for thou Lorde gob arie motte 3mpia. A.II.

The thy the boke.

befte/mofte typgbefte/mofte mygbtpefte/ mofte fufftepet/ and mofte ful of goodnes motte (wete/motte cofoztable/ mott faire mofte loupinge mofte noble/mofte glozps ous about all thynge/in whome all good nes is to gether perfetly and fully/ bath ben a hall be . And therfore what fo euce thou grueft me befrbe me felfe it is ipteil and infufficient to me for my herte maye nat refte ne fully be pacifyed but in the fo that is afcende about all gefice and aifo aboue all maner of thynges that be created. \* Dmp lozde Jefu Chaifte mofte los upnge ipoule/ mofte pureft louct and go. ucrnour of cuery creature/ who that give me wrong of perfite lyberty that I map fle byghe and refte me in the. \* D whan hall I fully tente to the / a fe & fele howe fretethou arte / whan hall 3 hooly gas ther mp felfe to gether in the fo perfptilp that 3 hall nat for thy loue fele me felte / but the onelp aboue mp felfe / and about all bodely thynges and that thou bpfpte me in luche wple as thou dofte bifpte thp fapthfull louers. Rowe I ofte mourne complayne the mpferpes of this lpfe and with folowe a wo bere them with rpgbs greate beupues/ for many cuyll changes boppen

The thythe boke. fo. lerrie. happen daply in the lpfe whiche ofte ty mes trouble me and make me very houp and greatly darken mpu buderfladpng . Thepppude me greatly & put my mpud from the and fo encobee me many wares that I can nat haue fre mpnbe and clene. bely ac to the/ne baue thy fwete enbraspit ges that to thy bleffed fayntes be always presente. Amberfore I beseche the Morde Chaide Jefuthat the fpghinges and the inwarde defpies of my berte with my ma hyfolde defolacious map fom what moue the and incipne the to bere me' \* D Jela the lyght and begghtnes of cuertaffinge glozp/the tope and conforte of all chalifen people that are walkinge & labourpage as pylgrimes in wyldernes of this woils my bette crycth to the by figil defpres without bopce & mp fcplece fpeketh unta the # fapth thus. \* Dowe longe tarpeth mp Lorde Boo to come to me / verelp 3 trude that he well hortely come to me bis poozed fernaunt and conforte me and make me topoule and glad in hom. And that he well deipuer me fro all angurthe and forome. Come lorde come for withe out the I baue no glade bape ne houre for thou arte al my tope and gladuce and All. without

The thride boke .

without the my foule is baraque & boyde Tam a wietebe and in maner in papfont a bounde with ferters tyll thou throughe the light of my gracious prefence vouche faufe to bpfpte me and to refrellbe me / # to bipinge me agaphe to lybeetic of fpirite and that thou vouchefaufe to the we the fanozable and loucly countenaunce buto me. Act other feke what thep weil i but trucip there is nothping that 3 well feke nor that hal please me but thou mp lorde gob mp hope and cuerlaffrige helthe. 3 thall nat ceffe of praper:tyll thy grace te. fourne me agayne and that thou fpeake inwardely to my foule/and fage thus. Lo 3 am bere / 3 am come to the for thou hafte called me / thy teares athe befpres of thy herte: thy mekenes, and thy contris epol haur bowed me bowne and brought me to the. And 3 Chall fare agapue/ lorde 3 haue called the / and 3 haue defpred to haue the reop to forfake all thyinges for the thou fiefte bafte ftyzed me to feke the wherfore be thou alway bleffed that haft the wed fuch goodnes to me after the mul tytube of the mercy / what bath the feruaunt loze more to bo or fay but that be michen bem felfe before the maiche / and BRUEE

of Bod. The.rritt.

Chapitre.

(...) 1 (:.) :1: De myn herte lorde in to the be boldpinge cfiby lawes fin thp comaundementes teacheme to walke / grue me grace to knowe and to bnoceftande the well and with great res nerence and dilpgent confrderacion to re membre the manyfolde benefaptes that 3 mar fro benffortb pelde to the due tha bringes for them agapne. But Thio we and confeste it for trouthe that I am nat able to pelbe to the conorgae thanky its acs for the lette benefrte thatthou hatte Mil.vette 273

The abproc boke.

eyuen me/fox 3 am leffe than the lefte be me tapte that thou hatte gruen. And wha I beholde the noblenes and the worthe nes my fpirite diedeth and trebleib berp fore for the greatnes therof. x D lorde all that we have in body and in foule within forth and withoutforth naturally or fup. naturall/thep be thep benefaites & theme the openip to be a bielled and a good be: mefactoure of whome we baue recepued fuche gyftes and thoughe one bath recey bed more / and an other leffe pet thep all be thy gyftes and without the / the lefte ean nat be had/and be that bath moze re cepued map nat enghtfully gloufpe bpin felfe therin as though be had goten it by bis awne merpte / ne eralte bym felfe as boue other/ noz defoapne other/ noz defe pp fe bis inferiours therfoz/foz be is grea tell and mole acceptable to the/that lefte afcrybeth to bem felle a that is for fuche apftesthe moze weke a the moze benout In pelopinge thankpinges to the for them agapne. And be that throughe mekenes ean holdehpm felfe molte bple and mofte bawozthe of al other:18 the moze apte to secepue of the banbe more larger gettes. 2nd he that hath receputo the temer gptirs.

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fo. rct. The thyrbe boke. tes ought nat thetroz to be beny me to bif barne at it / ne to be enupous agarnite them that have recepued the greater but eather he ought to lefte bes mende bps marbe to the appghelp to laude apraple the name that thou fo inbetaile / folos upugip/ and fo freip without acceptpinge of perfons: Departelle the giftes amonge the people/all thinges come of the # thee fore thon arte in all thynges to be bleffeb Thou knowed what is expedict to be gy nen to every persone and why one bathe leffe and an other moze/it is nat to bs to reason to opscuffe : but buto the onely by whomethe merptes of euery man halbe dyfeuffed. wherfore Horbe I accompte it for a greate benefapte nat to haue many apftes wherby outwardly and after man nes tugemente laute and prayfring Gulte folowe. And ouer that as me femeth all though a man confroct and beholde bys owne pouertve & the vylenes of his owne perfone be ought nat therfore take grefe or heupnes or derecepon but rather to co ecpue therby great gladnes of foule , for thou bafte chofen + Datiy botte chofe poze meke perfons and fuche as be difpried in the worlde, to be thy fempiper and house hnder Thethyideboke.

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bolde fernauntes | wytnes thy Appofiles whome thou madefic papuces of all the moride whiche neuertheles were conucts faunte amonge the people without com. playnynge or myllarge fo meke and fym ale without all malpec and opfcepte that hep toped to fuffre reprofes for the name fo farforth that fuche thring; as & world abborreth and flecth ther coucyted with areat befrie that it appereth that there ought nothynge fo muche to conforte /# glad thy louer and brin that hath recept ued thy benefaptes as that thy well and pleafute in bim be fulfplicd after the cter nall dyfpolicyon of bym from the begyn: upnge / wherwith he ought to be to well contented and pleased that he wolde as gladelp beholden lefte :as other molde be bolden mofte/and as pacefull wolte he be e as well pleased in the lowefte place as in the hyghest and as glad to be dispysed and abiec cand of no name ne reputació tu the worlde as other to be nobler : ot greater/ for the well lorde & the bonoute of the name ought to ercell all thenges! and more ought ir to pleafe and conforte thy louer than all other benefartes grue or that myght be gruen unto bem.

The threde boke. fo. reii. of the three peace in to the foule. The.

ntt

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Tlonne : nowe thall I teache the Libe bern true wage of peace and of perfyte lybertye. LT : Dalozde Jefin bo as thou fapite / forthat is epght top= ous for me to bere/fluopimp fonne rather tofulfpll an other mannes wyll thathpu owne chose alway to have lytell worldly tyches rather tha muche/feke alfo the los wefte place a defyze to be buder other tather than about !and couept al ware and prage that the well of goo be hooly done in the. Lo fuche a persone enreth sothfall lpin to the berp true way of peace and in warde qupetnes. \* Diozde this Chorticle fon that thou hafte taught me cotenteth in it felfe muche brabe perfeccion . It is horte in wordes but it is full of fentence and frutcfull in bertue, for that were well and fapthfully kepte of me / bureffulnes Quibe nat fo irghtip fpapage in me as it bathe bone / for as ofte as Ifele my felfe bnreffull and nat conteted I fynde that I have gone from thes leffon and from thes good and frete doctrone . \* : Bus thou Lorde Jelu that all thynges hafte bnder

The thyrde boke a butter the governaunce / salway love the the helth of mannes Coule encrease more grace in me that I mape from henstouth fully these teachinges and that I mape to always that that the balbe to the honourc and

to the belthefing foule. Amen.

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(.'.) WE \* C :/:

4 : A prayer agapude all cupil
thoughtes . The rrvi.

Chapptre.

3 loide Jefu : 3 befrehe the be nat far fro me but come Worth & helpe me/for barne thought baue epfen in impne beete a worldip Diede baue troubled me berp foze / bowe thati 3 breke them downe / howechall Tpaffe bubutte without the belper That go be fore the fapeth out lorde : a 3 thait orpue awaye the proceed top her conthan thall I fer operothe/the part of ghoftip know lege and thall thewe to the the printes of mp (ceretes. D forde Do as thou Capft and than hall fie from me all wycked fantas fres and trucky threes my hope and my oncly conforte to fle to the in every trous ble ftcbfaffip to trufte in the/ in barbir to call the & paciently to above the compng and the beneath confolaceons whiche ] truct

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trufte thall hortly come to me. Amen,

: A prayer for the clearynge of

mannes mynde. The, rebit.

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Aaryfye me Loide Jelu with the cierenes of the eucraffpige ipght / and bapue oute of mp berte all maner of barkenes / and all bayne imagpuacyons and brotente temptacyons, fpgbt frong ly for me/and brrue awaye the euplibeas fice / that is to fape all mp cupil and tops hib cocupifeences that peace of confeies may entre and baue full reuele in me and that habundaunce of laude and praifing of the name, map founde contenualle in the chambie of my foule: Ebat is to fap. In a pute and a cleane confcience in me. Comaunde the mindes and tempelles of pipde to ceffe bpd the fee of worldly coue tpfc to be in refte / & charge the northern bynbe/that is to faye: the fendes tempta tionthat it blowe nate tha Chalbe great tranquelpte and peacein me. Bende ous thy lyght & thy trouth of ghoftly knows lege: that it may figne bpon the ertb batapne and bape & fende Dobnethp grace hom aboute a ther with anopute mp dip berte

The thy be boht. berte. And gpue me the water of trip be notron to morfe ther with the Daynes of my fontethat it may bayinge for the fome good frupte that thatbe lykynge and plea faunttotte. Keyle by my mynde that is fore oppreffed with the heure bourden of fprine and lyfic by my defrac to the love of beuenly thringes that by a talte of the beurnip felpepic it map loth to thouks on any erthely ibpinges. Eatie me lorde and Delpuer me from the byle confolarpon of ereatures / whiche mufte of necelfptye Moztip perythe and faple . for thet is no thing create that may tully fatific myne appetpte. Jopne me therfore to the bith a fure bonde of beuenly loue for thou one ir fuffpfeth to the louce. \* And withoute the all thyinges be varine and of no lub: faunce. if: \*: \*: \*: \*: \*: \*: \*: \*:

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That it is not good to ferche curpo oufly an other mannes lyfe The reviu. Chappire.

If some saythe our Horde: loke thou be nat curpous in screhping of an other mannes lyse, ne that thou busy nat thy selfe with thying; that belong

The thrite boke. fo. refiil. belong nat to the/what is this or that to the folowetheu me / what is this to the whether this ma be good or bad. or whes ther be fare or bothps or that. Thou nes best nat to answere for an other mannes bites/but for thyne owne ded; thou mult nedely answere. why doll thou tha mebie where nedeth nat . I fe and knowe que. ty man and eucry thynge buber the foue I fe and beholde, and howe it is with the ry persone / what he thyriteth : what be welleth and to what ende ups werke bea weth is open to me. I : And therfore all thringes are to be referrebto me. A Bepe thy felfe al waye in good peace and futice bym that well algates ferche an etner mannes lyfe be as bufpe as be wyll. And in the ende chall fal boon bym as he hath bone and far de/for be can nat difectue me what fo cuer be be pf thou admony fibe a: ny persone for his soule belib. Loke thou bott nat to get the therby any name / 03 fame in the worlde ne to haue the fampe lyaryte or primate loue of any persone? for fuche thynges caufe muche buqueet: nes of mynde / and wyll make and ca ife the alfo to lefe the reward that thou hut befte haue of god/and well bignge great Darkence

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The thy the boke .

spekenes in to the soule. I wolde gladly speke to the my bordes a open to the the secrete mysteres of fraternall correcteon: if thou woldest prepayre the soule rede as gapaste hem compage/ a that thou woldest open the mouthe of the herte sapths sally to me. Be thou proupdent walke distingenty in praper / meken the selfe in cuesty thenge and thou shall spinde great costore in god and lytell respsence in themse supplements of the street in the self the cost of the self them costs of the self themse in th

and greatelle profpte of man ftandeth. The.xxix.

Chappire.

fapte to my dysceptes thus. \*

Appeto my dysceptes thus. \*

Appeto my dysceptes thus. \*

Appeare I seue with you/my

peare I gypic you / nat as the worlde gys

ueth/but muche more than it may gyue.

All me despre peace/but all me wil nat w

that belogeth to peace/my peace is with

the meke & mylde in herte And thy peace

halbe in more pacience if thou wyll here

me & followe my wordes thou halte haue

great plette of peace. \* D lorde what hal

I do to come to that peace Thou halt in

althy warkes take good here what thou

The thythe boke. fo.lerreb. boefte and fapelt ; and thou hatte fet all the hole intent to pleafe me/and notheng halt thou courpt or feke without me and of other menes bedes theu halt natinge prefumptuoully / ne thou halt nat medle with thynges that pertapue nat to the . Afthou wthus it may be that thon halt letell or icidome be troubled / but neuers theles to fele no tyme/ no maner of trous bie not to luffre in beupnes in boby ne in foule / is nat the flate of thes lyfe but of the lyfe to come. \*: Thynke nat therfore that thou batte founde th frue peace / fox thou fealefte no grefe / ne that all is well with the whan thou halle none aduerfa. ty / nethat all is perfete / for that every thenge cometh after the mende. Repet that thou art great in godes fpght or fpe epally beloued of hym for thou halt great feruour in beuocpon and great fweines in contemplacyon/toz a true touce of ber= tue is nat knowen by all thefe thringes / noz the true perfeccyon of man fandeth natin them (wherin than lorde) In offeryuge of a man with all bys berte booly to god nat fekping bem felfe ne bes owne wpl:nepther in great thongeno: in fmall in tyme nor in eternite/but that be abybe Impta. alwap 12.1.

The thy the boke .

albay one/and pelo alway lyke thankes to gob for thynges picfaunt and byfplea faunte : wepngethem all in one lyke bas launce as in bis loue / and if be be alfo fo frong in god that whan inwarde confos lacyonis withdrawen / be can pet ffyze bys berte to luffre moze yf Bod lo wpil ! and pet be matpfieth nat him felte ne paat feth nat bym felte therfore / as boly and rygbt wpfe/ than be walketh in the verye true way of peace and than be may well haue a fure and a perfyte bope and trufte that be hall fe me face to face in cuerlaf= tinge tope and fruicyon in the krugdome of beuen. And it be can come to a perfpte and a full contempt & Difppfpngc of bpin felfe :than hall be baue full babundauce of reft and peace in the tope cuerlaftynge after the meafure of bys gyfie. Amen.

Worthynes of a fre mynde The.rrr. Chapitre.

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TI Debe it is the warke of a perfete man neuer to sequestre bys mpnde from the beholdinge of henculy thinges and

The thyroc boke. fo. lerrebt. and amonge many cures : to go an be were withoute cute / nat in the maner of an pole : 02 of a destolate persone / bus by the specyall pretogatione always of a free mynde bufye in goddes ferupce / nat cleupnge by mordynate affeccyon to any creature. I : 3 befeche the there fore my Lorde Jefu moofte meke / and mercyfull that thou kepe me from the bu fpnes and cures of the world: and that I be nat ouermuche inqupted with the necellytes of the bodely kynde, ne that I be nat take with the voluptuous pleasures of the worlde ne of the fleiche/ and that in lpke wple thou preferue me from all hons beraunce of the Coule / that I be nat bio. ken with ouermuche heurnelle / forowe/ nor worldly drede. And by thefe petpets ons 3 afte nat only to be belpuered from fuche banptes as the worlde befpreth . But alfo frome fuche mpferpes as greue the foule of me thy fernaunte / with the common malco:ccpon of mankynde:that is with corrupcyon of the bodyly felynge wherbith I an fo greucd and letted that I map nat baue lybertye of Cppzpte to be holde the wha I wolde D lorde god pf art fwetnes bufpenable tourne i to bitternes Impta.

The thy: de boke.

to me all fleffpip delpics / whiche wolde brame me fro the loue of eternal thinges to the loue of a horte and a bple delecta. bie pleasure / let nat the fielifie and blode oucecome me/ne pet the worlde with bys Morie glorie discepue me / nor the fynoe but bys thousanotolog craftes supplate me but gpue me ghoftly ftrengthein te. fiftping pacpence in fuffetpinge / and cons fraunce in perfeueryng. Byue me alfo for all worldly confolaryons the most (wete confolacion of the boly ghofte. & And for all ficfigely loue fende in to my foulethe loue of thy holy name. Lomcate/ Dipnis clothange / and all other necellaryes for the body be papnfull and troublous to a feruent fpirite whiche pfit mrabt bolbe alway reft in god and en ghoftly thringes Braunte metherfore grace to ble luche bodely necessaries tempozately and that 3 be nat decepued with ouermuche defpie to them. To forfake all thringes it is nat lawfull for the bodely kynde muft be pres ferued / and to feke fugerfinous thringes more for pleafute than for neceffre / thy boly lawe probibitethe : for fo the fielibe molde rebell agaynfte the fpiryte / where forcloide I befeebe the that the hande of gtace

The thpide boke. Fo. irrrtbit.
grace may to governe me and teache me that I excede nat by any maner of supers super. Amen. Axx Fxx

teth a man from goo. The trri. Chapitre.

I Conne ( fapthe out Lorte ) it bes Louetbthe: to grue all for all land nothing to kepe but other fthine owne lout. For the louc of the felfe more burteth the / than any other thonge tie thes worlde / after the loue / and after thyte affecepon/cuerp thruge eleuethe to the more or leffe. If thy loue be purcifpin ple and wel ordered thou halt be without mordinate affeccion to any creature. Coe nepte therfore nothunge that is nat leful for the to have / and have nothinge that may let the from ghoffly tranaple orthat may take fro the in warde liberty of foule It is meruaple that thou comptteffe nat thy felfe fully to me with all thy herte: with all thenges that thou mapfte haue or delyre / why arte thou thus confumed with bapne forowe/why arte thou wered with superfluous cures: fande at my wit and thou halt frnde nothrnge that hall Malli. hurte

The thy the boke .

burte the or bynder the / but pf thou feke this thrnge or that or woldeft be in this place of in that for thene owne profete & forthyne owne pleafure/thou halt neuer bein refte / ne thou halte neuer be fre fro Come trouble of mynbe for in cuery place haibe founde fome thonge that well myf lphe the. Trafitorp thing; whanther be had and greatly multiplyed in the world Do nat alway belpe manes foule to peace but rather whan thep be bifppled a fullp cut out of the loue and delyze of the bette and that is nat to be buberftand onely of golde & fpluer and other worldly ryches/ but alfo of defpic of bonours & prapfingt of the worlde : whiche hortly bany fibeth s paffeth awaye as both the fmoke with the bynde / the place beipeth lytell pf the spirite of feruoure be awaye. In allo the peace that a man getteth out warbe hall nat longe dand bole if it be boyde fro the true in warde peace of berte/that is to lap thoughe thou change thy place pet it hat Iptel amende the but thou ftande ftable ? fedfalt in me: fo; by newe occasions that hal daply epfe thou hait fynte that thou bafte fico a percafe muche moze per ilous e muche more greuous thing; tha pe firft A plapes Dere)

The thride boke. If o. lexerbill.

And praper to the purgying of mannes

foule ( and for heuculy wyldome

and the grace of god to be op

tepned and had. The.

exercise. Chapitre.

D:1: (...) 4 0

Onfceme me Horde by the grace of the boly ghofte / and grue me grace be aronge in wardely in foule : and auopbe oute therof all bnpzofptable bue bulpnes of the worlde : and of the fleffbe that it be nat led by the buftable befpe ses of earthly thringes. And that I map behold all thinges in the worlde as thep beitranfitory and of horte abybyng and me alfo to go buth theym / for nothpinge badce the fonne may longe abybe/ but al is bantte and afflicty o offpiepte. D bowe byfe is bethat feleth and bnderftandeth this to be true that I baue fapte giue me Lorde therfore heuenly wpfdome that 3 map lerne to feke the s to fpnbe the. And abone at thinges to loue the and at othet thinges to biderftande s knowe as they be after the order of the befoome mone otherwife. And grue me grac: alfo bifety D.IIII.

The thy toe boke .

end pacpently to suffee them that flater me me. Hoz it is great wyswme nat to be mo ued with every blaste of wordes nor to grue care to hom that flatereth as doth the Mearmapde. The way that is thus be gon/shall brynge him that walketh in it to a good and a blessed endyinge.

D:4:0

Detractours. The. rrrut,

Chaprite I fone fapth our faupour Christ Thou halte nat take it to grefe: thongh fome plons thynke cupil or lay suil of the pt thou wolket nat glad ty here / for thou haite pet thynke worfe of thy felfe / a that no mau is fo cupil as thou arte . If thou be well ozdered with inforth in the foule thou halt nat muche care for luche flepnge wordes . And it is no lptel wpfoome a man to kepe him felfe in Ceptence and in good peace whan cupit morbes be Cpoken to tym / and to tourne bys herte to gob / and nat to be troubled with mannes ingement/let nat the peace be in the bertes of men / fo; what fo euer shep fay of the good or bad thou arte nat therfoz. therfore an other man / for as thou arter thou arte. I who here is the true peace/and the true glorp/it is not in mer. Pes truely Therfore he that nepther delyrethe to please man: ne diedethe not to dysplease hym hall have greate plentpe of peace. For of mordynate loue and vayne drede commeth all brightness of hert and bus testfulness of the mynde.

5:4.0

wardly called unto/in tyme of trybulacyon. The.rexiii.

Chapptre.

that thou woldeste thys temptacy on: and trybulacyon shulde fall by pon me. A: I may nat cleapert: but of necessyte I am depuen to sie to the / that thou wouchesafe to helpe me / and to tourne all in to my ghostely prospec.: A D lorde I am nowein trouble / and it is not well with me for I am greatly vered with these presente passyon / and nowe moose beste beloned father what shall I sape: I am nowe taken with anguyshes and troubles on energsyde / saue me in the henre but I truste that I am come

Thethpide boke.

in to this bourc that thou halt be laubeb and prayled whan 3 am perfetelp made meke befoze the: and that 3 am elerely be tpucted by the / be it thertoz plcafaunte to pe to beliuce me/ for what may 3 mod fynfull weetche Do oz whether map 3 go without the. Brue me paepence nowe at this tyme in all my troubles : belpe me my lozde god/and I hal nat fect ne bzett what troubles fo cuer fall bpon me. And nowe what hall I far: but that thy wil be bone in me. 3 haue beferued to be trou bleb and greuco and therfore it beboueth that I fuffre as long as it hall pleafe the but wolde to god pt 3 mpgbt fuffre glad ly tyll the furpous tepeltes were ouer pal fcb/ethat quietnes of berte mpgbt come agaput. Thy mpghty bande lozd is arog proughe to take this trouble fro me and to all wage the cruell allautes therofthat 3 do nat beterly faple as thou halt oft ty mes bone to me before this time/and the more herbe that it to me the more lyght itis to the. And wha 3 am clerelp belput red by the/than thall I fap. Thes is the chaugping of the epght hande of him that is hygheft:that is the bleffed Zeinite , to whome be tope/bonoute and glozpe cuer, laftpnglp, Amen) DI

The thyrde boke. fo. C.

De the helpe of god to be alked and
of a full trufte to recoure through
denoute prayer our former
grace. The .rrrb.
Chapitre.

I fonc I am thy lorde that fendeth Le coforte in tyme of tribulacy o/come therfore to me whanitis nat well with the. This is it that letteth the moft:that thou tournefte the ouer flowly to me / foz before thou pray bertelp to me thou fehelt many other confortes and refresheft thy fpirites in out warde thynges. And thers fore it is / that all that thou bofte : lytell auapiert the ipil thou can beholte and fe that I am be that fendeth conforte to all that farthfully do call to me ! and that there is nat withoute me any profptable countaple ne perfete remedye. But no we take a good fpierte tobe and after thy troubles be thou conferted in me / and in the lyghte of my mercye : haue thou full trufte / for 3 am nere to the to helpe the to refloze the agarne nat onely to lyke grace as thou baddefte fpafte/ but alfo to muche mozel great abundauce. Is there any thing berte of inpolitileto em/or am 3 lyke

The thy be boke .

Tiphe to hom that farth athrnge and both it nat/ where is thy fapthe. Stande Arongip and perfeuerently in me/be fed. fafte abidinge mp promps and thou hall baue conforce in luche tyme as it hall be molte expedient to the. Abyde abyde and tary for me and I hall come foone / and belpethe. It is temptacpon that vereth the za vapne diede that fereth the muche But what anapteth fuch fere or brete for thonges that perchauce hail neuer come but that the ghoftip enempe wolde thou Quidefte haue forowe npon forowe. Bere therfore pacpently thy troubles that be prefente and drede nat ouermuche thofe that be to come /foz it fuffpfethe to cuery Daye hys owne malree. 3 It is a vapue thonge and an buprofotable to be beupe or glad for thonges that perchaunce hal neuer happen ne come. But it is the bn: fabicues of manthat he wel be decepued and fo lyghtely to folowe the fuggeftyon of the enemp for he carethe nat whether be may becepue bettue fuggeftpon oz by falle ne whetber it be by loue of thynges prefente: 01 by brede of thyngea to come. Therfore be thou nat troubled : ne brede shou nat/trude atongly in me and in my mercp

The thy to boke. fo. T.l. mercy baue perfyte bope / for whan thou benefttbat thou arte reghte farre fro me offetymes 3 am tyghte uere bnto the/ and whan thou wenede that all is lotte / than ofte tymes folowerh the greater rewarde. It is nat thebfore at loft thought some thyinge happen agapuffe thy woll and thou walte nat moge therin after thp outwarde felpnge/ ne thou halt nat take any grefe fo foze to berte / but that thou hatte have good trufte to escape it . ne thou halte nat thynke thy felfe all hoolp forfaken of me: thoughe 3 fende the for & tyme fome beupnes and trouble/for thas ie the feker way to the kingdome of beut anddoutles it is more expedrent tothe and to other my feruauntes that pe fom= tyme be proued with aduerfites it hat that pe haue alwaye all thyuges after pour wylles / I knowe the hid thought of man and that it is much expedient to the belth of the foule that he be lefte fomtyme to bym felfe without ghoftly fanoure og con forte:tell haply he be repfed bp into prote and thynke bym felfe better than be is . That I baue gruen I map take awaye and may reftozett agapne whan 3 Gall ipfte / whan I grue a thringe to any perfone

The thyrde boke.

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foncit is myne ownerbat 3 baue gruen and whan I take it away againe/I take none of his for cuery good gefte and cues ry perfete remarde commeth ofme. 313 fende to the trouble or heupnes in what lopfe fo euce it be /take it gladly and opf. Dayne it nat ne let nat thy herte faple the therin ; for 3 may anone lyfte the bp a. gapne & tournetby beupnes in to greate tope and ghoftely gladnes /and bereip 3 am tyght wpfe / and muche to be laubeb and prayled whan 3 do fo with the / pf thou binderstande a trabte : and behoide the felfe truelp as thou arte / toon halts neuer be fo oprectly beup for no aductly: ge/ but rather thou halte tope therin and thinke it as the greteft gyfte that 3 fpate nat to fcourge the with fuche trouble and aductivector I fapte to mp disciples the 23 mp faore loueth me 3 loue pou. x And pet I fente thepm nat forth in to the worlde to have tepozal topes:but to have greate batayles ! nat to have honoures ! but difprice/nat to be pole but to laboure nat to reft/but to baping foath much good fruite in pacyence/& in good workes. Alp fone remebie wel thefe wortes je 3 haue fpoken to pe for they be true & can nat be Bowe Denyed)

The thpide boke. Fo. C.il.
Dowe we hulde tozget all creatures.
that we myght tynde our creatures.
ture. The . reru.

Chapitte.

Porde I haue greate nede of the grace / and that of thy greate fyne guict grace / or tha: 3 mape come thes ther where no ereacure Chailtet me / ne byuder me fro the perpfic beholdpuge of the for as longe as any trantitory toping bolocth me : oz bath tule in me / 3 maye nat fic frely to the becouchied to as with out let that fapte thus. A: who haii grue me wruges lyke to a Douc: that I maye fie in to the bolome of mp faupout and in to the botes of bys bleffed woundes, and refte me there . I fe well that no manis more refifull : nor more lphpnge in thys worlde that is that man whiche alwaye bath his mynde and his bole intente up. warde to god / and not bringe defrieth of the worlde. \* Itbehouceb bpm therfore that wolde periptely forfake bym feife / and beholde the/to furmounte all creatus tes and bym felfe alfo / and throughe er. celle of mpnte to fe and beholte that thou maker of al thynges balt nothing amog all creatures lyke unto the/ and but a ma be elercip

The thp :be boke.

be clerely belpuered tro the loue of crea. tures be may nat fully tende to bys crea. toure and that is the greatest cause why there be fo fewe contemplatpues /that is to fap/ bycanfe there be fo febe that wpls fully wyll sequeftre them felte tro loue of creatures . To contemplacpon is greate grace requpzed, foz it lyfreth bp the foule and raupflicthe it bp in fpirpte aboueit felfe . And but a man be lyfte bp in fpirite about hym felfe and be elerely belyucted from all creatures as in bys loue; and be perfetely and fully oned to god / what fo euer be can or what fo cuer be hauce uber in vertue of conning it is but litell worth afore god. Aberfore be thatt haue but ip. tell vertue : and longe thall he lpe apil in carthely thynges that accomplethe any thinge great or worthy to be prayclo but onely god for all other thynges belydes god ate nought and for nought are tobe accompted. Jis great Differece bet went the wyfbome of a denoute man lyghtned by grace / and the connynge of a fubtyll and flubpous cierke / and that icrnpngt is muche moze noble a muche moze wois thy that cometh by the influence and gra cpous geft of god: that that is goten bythe

The thride boke. fo. Kill by the labour and fluby of ma. Ranp de free to have the gyfte of contemplacyon! but they byll nat ble luche thinges as be requipted to cotemplacion/and one great Ret of contemplacion is/that we france fo longe in out warde france and infenfy ble thinges and take no bede of perfyle moss tifpeng of our body to the futtite. I wore nat bowe it is/ne with what fpirite be be led / ne what we pretende / weibat cals led fpirituali perfones that we take gres ter laboure and fludy for transprozy thyn ges / that we do to knowe the inwarde flate of our owne foule but alas for loze w anone as we baue mabe a lytell recollers con to god be cenne forth to outwatte thringes and do nat ferche our owne con Sepence with due crampnacpon , as we Quide do ne we bede nat where our affec. tion reftetbine we folowe nat that our be bes fo cupil , ant fo bucleane as they be. The people corrupt o thefelfe with fielthely bucleance and therfore folowed the great flode/and verely wha our inwarde affeccion is cozzupted/it is neceffaty ibat our occes folouinge therupon be alfo coz tupted . for a cleane herte fpringeth the trute of good lyte. It is ofte tymes afked what D.1.

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The thyede boke.

what bedes suche a man hath done / but of what sele of of what entent he dod the is lytell regarded / whether a man tyche fronge/fapic/able/a good writer/a good spinger/of a good labourer is offe inquy-red but howe poore he is in spirite/ howe pacpent & meke/howe denot te/and howe inwardly tourned to god/is lytell regarated. Pature beholderly the outwarde wie but grace tourned her to the inwarde instents of the dede. The spifte offe deceyouely but the second putterly her truste hosely in god and is not deceybed.

shurfte downe all couetyfe out of our hette. The. rrevit.

Chapitre

Malte nat haue perfete lybertye of mynde / but booly forsake the selfe / all propryetagres / and all louers of theem selfe / all conceptous persones / curpous / banne glorpous / and all renners about. And also suche as seke thinges softes desictable in this worlde / and nat of Jesu Christe/ofte faynginge & gredely spkyinge thing; that shall nat longe endure / be as men

Wethyide boke. No.C.lill. men fetered and bounden with chepnes & bane no pertyte lyberty ne fredome of fpi tite / for all thinges hall perpfle that be nat wroughte of Bod / bolde well in the mpnde this horte worde, forfaite all thin ges and theu halte fynde all thinges/foz Cake couctyfe and thou halte fynde great refte/pipnte well i thy minde that I haus fapte/for wha thou batte fulfplied it thou halte well knowe that it is true. A Lozbe thys leffon is nat one dayes worke / ne a play for chylozen /for it is contenued the full perfeccion of a religion. Alfo my fone thou oughtefte nat to be tourned fro god ne tobe aup thinge dylcouraged fro bys fetupce whathou berefte the frapte lyfe of perfete men but rather thou oughteft to be pronoked therby to hygher perfect on and at lefte to befpre i herte that thou mpghteft come therto. But wolde to god thon were frate come to this pornt that thou were nat a louer of thy felf but that thou woldefte kepe mp commauntemen. tes and the comaundemetes of bym that I have appoputed to be thy father fpirts tuall / for than thon hulbede pleafe me greatly stban all the lyte Gulsche paffe Impla. D.II. feith

The thy de boke.

forth in tope a peace. Thou hafte pet mas my thynges to forfake / whichebut thou can booly forfakc(thou halt nat get that thou defprefte. And therfore 3 countaple the tobpe of me bapght fpninge golde / that is to laye beuenip byloome that dif pyfeth all earthly thynges, and catte fro the all worldy wpfdome and all mannes conforte and all thrue owne affecepons / and that thou choic to have bile thinges and abiecte/rather than precious & bygb in fyght of the worde, but the true beuen ip bpfoome femeth to many to be upic # iptell & well nygbe forgotten. Many can fage with theps mouthe that it is good / nat to despre to be magnified in pe worlde but they lpfe foloweth nat they laging/ and therfore they befire it princly in their berte/but pet that is the precyous Mars garete athe byghe vertue that is byo fro moche people for thepr prefumption/ gel it who so map. D: : x: x: x: x:

Styc bnftablenes of mannes berte and that our fynall intent in all thynges bulbe be to god. The . rrbiii. Chas

pitte.

The thribe boke. fo. I.b. I fonne / toke that thou bpieue nat thene owne affecepou / for it changeth ofte from one to an other as loge as thou Ipuca thou halt be subiccte to change habilyte whether thou wpit oz nat /as nowe glad/nowe forowfull/nowe pleased/nowe dyspleased/ nowe beuoute? nowe budewout mowe lufty nowe flouth ful nowe heup/nowelightloc. But a wife manthat is weltaughte in ghoffelp tras uaple fandeth fable in all fuche thinges a forfeth lytell what be feleth/ne of what fyde the wride of bultablenes bloweth ? but all the intere and fludy of bys mynde ts bowe be mare mofte profete in vertue and finally come to the mofte frupteful & mode bieffed ende. Bp fuche an hoole in= tente fully directed to god/many a man a booc ftebfafte & ftable in bim felfe amoge many aductifftes and the more pute and the more elene that his entet ie/the more Rable hall he be in euerp forme. But as las for forowe the epe of mannes foule is anone berked for it beholdeth lpghtelp te lectable thruges that come of the world and of the fleffbe, in fo muche that there is feldome founde any person that is free and clere fro the venymous befree of he-D.ill. gngs

The thy toc boke.

takes / and that be they; owne lekynge.
In suche maner came the Jewes in to Bethanp/to Martha/and to mary magbalene/nat for the love of our lorde Jesu
but for to se Lasar whome he had repted
fro dethe to lyfe / wherfore the eye of the
soulc into be keptefull bipght that it be
always pure and cleane/and that it be as
bout all passynge thinges hooly dyrected
to god the whiche graunte vs to.

AMEA.

teth to hys louer (wetely about all thynges:
em al thynges
The treir.
Thapis

Capth he is fo/what wolk I more have/or what can I more delyre.

have/or what can I more delyre.

D thys is a favoury worlde; and a sweet to saye that our Norde is to me all mall. But that is to hym that loveth the worde and not the worlde. To hym that buders and eth

The thride boke. Fo. C.bi. binderftadeth this worde/ is lapte inough but pet to repete it oficis lykpinge to bills that loueth/ 3 mape therfore more play is ly fpeke of this mater and fap ! loade wha thou arte present to me: all thinge is ple= faunte and iphynge, but whan thou arte ablente all thinge is greuous and greate ly mpflykpnge whan theu comeke thou makefte myne berte reffull and bryngeft in toit a newe tope thou makele the los ucr to fele and buderftante the treuthe F to baue a true tugemente in all thyinges and in al thinges to laude the and praple the. \* Dlorde without the nothing map be longe lykynge ne picafaunt / for if any thyings bulde be lykyinge and fauoury it mufic be through helpe of thy grace and be tempered with the spicerie of thy wplo bome. To brin to whome thou fauoureft well : that hall nat fauoure well. Aud to bem that thou fauoureffe nat well buto what mare be torfull or lykynge. But worldip wyle men and they that lauoure fieldely delytes faric of thes wefoome/ for in worldly wyldome is founde greate banpter and in ficfipely pleafures is cuer laftynge beathe. Therfore they that fo= lowe the lorde by dispisying of the Morde D.uit. and

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The thpide boke.

And by perfete mozilipege of there flethe Ip luftes be knowen to be very wpfe / for thep be led fro bangte to trouth / and fre Acibly lykynge to fptepuall cleunes. To fuche perfones Bod fauoureth wonder fwete. And what fo euce they fynde creas tures / they referre it all to the laude and to the prayfyinge of theyr creatoute / for thep fe well that there is great difference betweet the creature and creatourecters note and tome: and bet worte the logbie made and the lyggt vamade . D cuerlas apage lyghte facre pallynge all thynges that ate made. \* Sende bowne the bea= mes of thy lyghtenpings / frome about and puritye glabbe, and clarific in me all the inwarde parties of my herte. Qupes ken my fpirite with al the powers therof that it maye cleue falle and be topned to the in topfull gladnes of ghoftely rauyf. honges : D whan hall that bleffed houre come that thou halte vefpte me # gladde me with the bleffed prefence / fo that thou be to me all in all. As longe as that gyfte is nat gruen to me / that thou be to me all in all/there hall be no ful top in me. But alas for forowe mine olde man that ismy flechely lykinge / pet lyueth in me

The thyrde boke. fo. L.pt. me and is nat pet fully crucifyed not par fitely deed in me for pet fremeth the flehe frongely against the spirite and moueth great inwarde bataple agapufte me/ and fufferetb nat the kongdome of my foule to lpuc in peace, but thou good loze that balte the lordeffppe ouer all the power of thefce land botte affwage the ftremes of bis flouinges. Arple and belpe me/bicke bowne the power of myn chemies which alwaye moue this bataple in me. She be the greatnes of the goodnes / and let the power of the reght hande be glozified in me for there is to me none other hope not refuge/but in the onely my lozde/iny god to whome be tope honourc/and glozpe co uerladpngly. Amen. DAX

tro temptacyon in this lyfe
The. rl. Chapitre

Tr lock fayth to hys scruaunte thus/ thou halte neuer be scher fro temtaepon and tribulaepon in this lyfe. And therfore armoure spirystuall hall alway as longe as thou lyuest be necessary for the. Thou arte amonge thyn

The thyrbe boke.

thone enempes and thait betroubled and bered with them on enery fre: & but thou ble in cuery place the Chelbe of pacpence thou halt nat longe kepe the buwonoco And ouer that pf thou fet nat thy berte Orongip in me with a redy well to fuffre all thinges pacpently for me/ thou mapft nat longe bere this ardoure ne come bnto the rewarde of bieffed fayntes . It bebo. ueth the therfore maly to paffe ouer ma: my thyinges and to ble a ftronge bande as gapufte all the obsections of the enempt To the ouercomeris prompfed Angelles fode and to brm that is oucreome is lefte moche mpferp. If thou feke refte in thys lpfe r howe halte thou than come to the reft cucriafting. Set nat the felfe to baue reffe here/ but to have pacpence / and feke the true fouthfafte refte/nat merth but in beuen/ nat in man ne in any creature but in god onely wher it is . for the loue of god thou oughten to fuffre glably althin ges/that is to fav: all laboures/fozowes/ teptacions: beracpons/anguphes/nede mes/fpkenes/iniuries/eupli fapnges:repreupngcs/oppreffrons/confusions/ cor reccions and difprfynges. Thefe helpe & man greatly to bertues : thefe proue the

The thyede boke. fo. C. ville. true knyabt of Chapte / & make reop for hrm the beuenly crowne/& curloade that pelde hpin agapite euerlaftpinge remarde for his Corte laboure/and infpupte glozp for his transptory confuspon . Trowelle thou that thou halt haue alway fpiritus all conforces after thy well. Ray nap my faint bab the nat/ but many great grefs and opuers temptacpons and great befo. lacions / but they were all with pacpence a more teufted in me than in the felfe/ foz they knewe wel that the passions of thes worlde be nat able ofthem felfe to get the glory that is orderned for thei the kyng dome of heuen. worlte thou loke to haue anone that other before the myghte bus nethes gette:afoze greate weppniges and laboures. Abpde pacpently the compnge of our lorde / do manfully bys bidding be conforted in bym/ mpateufte bym nat/ne go nat backe fro his ferupce for papne ne for drede / but lay forthe the body & foule constauntly to bis honoure in all good bo dply and ghoftly laboures. And he halre warde the agamie mofte plentuously for the good trauaple / and hall be with the and beloe the in enery trouble that hall befall bnjo the flo mustett be. Amen,

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The thyrde boke.
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Chapitre I fonne, fpre thp herte ftebfally in god / and becbe nat the inge: ment of man where thene owne consequence witnesseth the to be innocent & ciere. It is rpght good and bleffed/fom tyme to fuffee fuche fayenges and it thall nat be greuous to a meke berte whiche trufteth moze in Bod than in hom felfe many folke can fave many thynges! and pet lptell fapth is to be grucu buto thepi sayenges / and to please all ment is nat pollpble. for though lapnt Poule labou red all that he myght to haue pleafed all people in god/and bod to all men all that be coulde for they? faluacyon /pet neuct: theles be coulde nat let / but that he was Comtyme tuged of o ber . De byd for the edpfpenge and belthe of other as muche as in bpm was:but that be Chold nat fom tyme beinged of other or nathe dyfpyled of other/he coulde nat let. wherfore he co mitted all to god that knoweth al thyng and armed hom felle with pacpence and mekenes agapufte al thyng; that myght be bateulp Cooken agaputte bem . And acuertheles

The thy de boke. fo. Lite. neuertheles forpme be aniwered agarne leftethat by bys fepence burte or bynte. tauce mpght haue growe to other what atte thou than that bredift fo fore a moz= tall man. This bap beis and to mozo we be appereth nat diede god and thou hais nat nede to diede man / what maye man be with the in wordes or inturies, he cur teth bym felfe moze than the / and in the ende be Chatt ne fle /the tugement of 500 what fo euer be be baue alwaye good bee. fore the eye of thy foule, and fixyue nat as gapne by multiplying of wordes. And pf thou feme for a tyme co fuffre confuspons that thou hafte nat beferued / byfbapne thou nat therfoze/noz throughe inpacp ence/minphe nat thy tematec. Bus rather lyfte bothy berte to 1500 in beuch for be is able forto Delpuct the from all con fuction and wronges and to re marne-ca ucep man after bys deferte and muche moze than be can beferue.

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The thyrde boke .

The thyrde boke .

The and a hole foreakynge of one felfe and of our cowne wyll, that we might get the fredoine of spiryte, a followe the wyll of god. The.

This chapitre.

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3 foune fepth our Lorde / forfake Ling felfe, and thou halte fende me fande without electron / and also with out folowpinge oftopne owne well/a allo without all pperty/s thou halt much p: fite in grace/foz pf thou boly refegne the felfe in to my handes & take nothynge to the agapue / thou halte haue the more graccof me. & D lorte: bolbe oft hal Tte fygne me bnto the, and in what thynges hal I forfake my felte. \* Alwaye and in euerp boure en great thinges a in fmale. Texcepte none for in all thynges 3 wyll fynde the naked/and poore/and boyde of theneowne well / els howe mapfic thou be mpne and 3 thrue/but thou be clercly byafte within & without of thytic owne well. \* . And the foner that thou canfte bange it abeute/fo muche the foner thall it be better with the / a the moze fulp and the more elercly that thou can dooit the moze fully halec thou pleafe me / and the moje

The thyade boke. To. Cr. more Chalte thou byune. Some perfones tefpgne them to me / but it is with fome creepepon for they trufte nat fully to me / and therfore thep audpe to proupde for them felfe. And fome that the begrining offic all to me but after whan any temp= tacpon commeth they toutne agapne to they; owne wyl and to that they promp= fed to foglake / and therfoze thep profpte iptell in vertue. And trucip fuche perfo= nes thall neuer come buto partyte cienes and to fredome of hette ne to the grace of family attic with me / but through a hole partyte forfakping of hym felfe a through adapty offerpinge of them & of all thepas booly to me / for without that maye nat man haue perfete fruiepon and ourenge with me 3 haue faite to the many times before and pet I fape to the agayne for= fake thy felfe and refrane thy felfe boolp tome and thou haite baue great in warte peace in mic. Byue al for all/and nothing tepe to the felfe of thene owne well, bus fande purely & bably in me & thou halte baue me and thou halte be fo fre in berte and in foule that Darkenes of conference ne thraidoe offyune/hall neuer baue power ithe. Andure thy felfe therfore to 968

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gette this fredome of fpirite that I fpche of praye for it/fludp for it/and al mape ber fire it in thy berterbatis to fay that thou mayfic clerely be loopled and bratte of all propertye and of thone whill and that thou being naked of al wealth thynges mayfie folowe me that bonge ked for the bpour the croffe and that thou mapfie ope to the felle and to at worldly thying es allo as in thy louc and bleffebly to lpuc to me. Tha if thou do thus all ba npucs and all bayne fantafies, and all fu perfluous cures of the worlde and of the fiele hall fapte and fade, and goo aware Eban alfoimmoderate diede and inoidy nate lone hall dre in the/ and thou halte blededip ipue in me and 3 in the. Amen. 5:4P:0

outwarde thynges/and howe he ought to cal to god for helpe in al perplies and danu gers. The.xlim.

Chapitre.

Ut lorde Jesu sarth to his seruaunt thus. Thou oughteste 10 take hede dilygetty that seucty place

The thytde boke. fo. C. rt. place / in every dede / and in every outs barde occupacyon thet thon boffe: thou be inwardly fre in the louis and haus the tule ouer thy felte / and that all thynges be buder the as in thy lour/ and thou nat buocribem / but that thou be the Lozde and gouernour ouer thy dedes : trat as a feruaunce or a bonoman but tather er= empted as a true Detrac /that is to fap As a true chapten man gornge in to the nombre and into the f. coome of the chyle dien of goo, whiche trande bpon thrnges piclent and loke towarde thonges cuits laftingerand beholde toinges transitory with thep: lpte cpe : and thyinges cutto ladiginge with they registere / whome worldly goodes can nat drawe bowne to the love of they mout they rather drawe worldely goodes to fetue : in fuche wpfe as they be ordepued to of god / & as they be infigrated to do by the bygh maker of all thynges whiche leuerh nothinge moz dinate in his creatures. Alfo if thou ftade in cucry aductiture / and doute that hall happen to the nat to the tugemet of thy out warde apparaunce/but anone in cuco ty fuche doi & thou entrefte in to thyne owne foute by acuout prayer as Moples Impta. Dala dpo Thethpide boke.

byd in to the tabernacie to afhe confayle of god . Thou halte bere anone the aun. force of our Lozde whiche hall indructe the fufficiently in many thing; both pies fent a for to come. It is red that Moples had alway recourfe to the tabernacie of god for boutes and quellyons to be alloy led and that he there asked the helpe of god throughe denoute praper for the pes rylles and daungers at well of bym felfe as of the people . Do Quidefte thou entre t to the fectete tabernacle of thene owne bertel and there afke iwardly with good denocion the helpe of god in al fuche don tes and perpiles we rede that Jofue and the chylozen of Ifraell were decepued of the Babaonites bicaufe they gyue lyght eredence to theps fayenges and dyd nat firfic afke coulaple of god as they buide hauc bone, and fo by the fayte wordes of the Babaonites and through a falle pite Tofue and the chyldren of Ifraell wereil luded and greatly becepued.

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postune in bis bulines. The.

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My fonns

The threat boke. fo. C.rit. I fonne farth our lozde compete al L ware the cause to me / and 3 hall well defpose it for the / whan tyme hall come abpde inpuc ordinaunce and direca tyon/and thou halte fynde therby greate profpte and helpe. \* D lorde gladip wpil 3 compete all thinges to the: for it is lps tell that I can bo for my felfe / wolde to Bod that I bpb nat cleue to befpres cf worldely thenges / but that I meght ala way offic my felfe hooly to thy wyll: and pleafure. \*: My fonc foit is good for the to bo : for fomtyme a man that truftethe muche in bpm felfe, and in bis owne mpl fetteth bis mynde muche for to bapnge as boute this thinge or that as he befrieth. But whan he bath attaphed that he des fpieth , than be begruneth to fele all os ther wyle of it than he dyd before / for the affecepons and delpies of man be nat al= way one / but dayueth a man ofte fro one thringe to an other. Therfore it is no fmale thynge a man fully to forfake bym felfe thoughe it be in tyght lytell & fmale thinges. for truly the very perfecepon of man is a perfete benieng and a full forfa konge of hym felfe . And fuche a man is bery fre and beloued of god. But the olde Impta. sunciens. 19.II.

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The thpide boke.

annepet enemy the tende which respsteth goodnes all that he mape. Lealeth nat longe fro temptacyon but day and night he maketh greuous assautes: the process may eatehe any buware plone into hys snare of decepte. Thertuze wake pe and pray pethat pe be nat orcepted by tempstacyon.

tully glozifie hym selte in any the topinge. The . riv.

Chapitre.

(::) F\*A :/:

bouchestafe to have mynoe on hym: 02 what hathe he done to? the that thou wytte visite hym with the grace / and what may be complayine als thoughe thou somtyme for sake hym , or what may I ryght wysely saye thoughe thou graunic me nat that I aske, trucky I may well thynke and say thus. I am nought/ne I have no goodness of my self but in all thynges I am of my selfe all in sufficient and go to nought/and but I be holpen of the and be inwardely intormed and taught by the: I shalbe all hooly

The thpede boke. No. C.riil. fouthfull and to all thinge bnprofprable Diorde thou arte al ware one eucr haite be one alwaye good: alwaye rpght uple and holp/ well ephbt wpfelp and bieficolp disposping all thing; after the westome! but I wretchethat alway am more reop and moze prone to capil tha to good and nat I alway abydynge in one/ foz.bit.fp mes be chaunged vpon me. Acuertheles it hall be better with me whanit hall please the to put to the belppinge hande / fortbou onelp arte be that without man mapite belpe me: and fo mapite thou cons ferme me and ftable me in the that mpire berte hal nat fo ipghtly be chaunged fro the/but that it may be hooly fired in the and finally to tell in the. And verely pf coulde caft away fro me al manes cofo:& epther for gettynge of deuocpon or for 3 am compelled therto of necestyte for that I fynde no conforte in man than myght I well trufte in thy grace to have of the newe bilitacions / and newe heuenly con folacpons ; but I confelle it for trouthe/ that 3 am bubortby to bane any fuche confolacrons / and I thanke the as efce as any good thrnge cometh to me for al shat is good commerb of the. I am but of all

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The thyrde boke .

banpte and nought before the / a bucons faunte man & a feble and therfore whera ot many I regut welle glozife me felfe oz bbp hulde I toke to be magnified trulp baynglozy is a perpllous fekenes: a gre. uous peltilence and a reght great vanite for it drameth a ma frothe true top that be bulde haue in god and roubeth bem sterely of all heuenly grace . fer whan a man pleafeth him felte be bifpleafeth the and whan he belpteth in mannes pray= fing; heis depreued fro the true vertues/ for the true fedfaft top and gladnes is to tope in the and nat in bym fe.fe / in thy mame/ and nat in bys owne bertue/ ne in any eccature. Therfore thy name be pray fed and nat mpuc/ thy warkes be magnis sped and nat mpne / and thp goodnes be alway bleffed: fo that nothinge be gyuen to me of the laude and prarfyng of man . Thou arte mp glozpe: and the lop of mp berte. In the hall I be gloufped/and als way thall I tope in the , and in my felfe nothpinge/but in mp infirmptes. Let the Jewes leke glozpe amonge the felle / but I well none feke but that is oncly of the for all mannes gloppe / all temporall bos source and boyldely byghnes to the eternall

The thyrdeboke. fo. C. riffi.
nall glory copared is but as folyschenes/
and a greate vanyte. A: D trouth/o mercy/o blessed Trinpte/ to the belaute honaure a 10 glorye cuerlastyngly. Amen.

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4 Howe all temporall honoure is to
be dyspyled. The. rivi.
Chapitre.

I Connetake it nat to no greue though thou fe other men honourcd & craited & the felfe difprico a fet at nought if thou reple up thp berte to me in heuen/the disprice of man merth hal lytel greue the. Diorde webe bere in great derkenes / a fone are we des econed with vanyties but verely if I bes beide mp fette well I Guide opelp fe that there was neuer wing bone to me by any creature:ne that I baue nothing wherof I may right wifely coplayue. But for al: muche as I have ofte fpnued , and gre= uoully offended agapufte the. \* Therfore all creatures be armed agapnfte me . To me therfore is due confusion and dispres to the laude/ honoure/ and glozpe. And but I can bapnge mp felfe to the popute that I wolde gladly be difpifed & fogfatte at all

The thyede boke .

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of all creatures / and te crip to seme as nought in the worlde/ 3 mape nat be inwardip pacified ne flabled in the ine spirit tually be illumined, nor pit fully be oned

in wordely people. The.
rivii. Chapitre.

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Tonne pf thou fet thp peace with any perfone for thone owne pleas fure or worldly frendfhrpeithou halte al. way be buftable / and neuer halt thou be contented / but pfthou haue alwaye recourfe to the trouth cuerlaftinge that is god bym felfe : than the death or goynge away of the derest frende what so cuer he be hall lytell greue the. The loue of the frende ought alway to be referred to me / and for me be is to be beloued howe good and howe profptable fo cuer he feme uns to the in this lyfe/without me frenditype 18 nought worth / ne may nat longe ens Dure / ne that loue is nat true and cleane that is not knotte by me. Thou oughted therfore to be fo mortified to all fuche affecios of worldely men/that in as muche as in

The thride boke. fo. C.tv. sgin theis : thou woldefte couepie to be bithour all mannes coforte. So muche a man nygheth the moze to Bod as be can withdrawe bym felfe fro the worlde and from all worldly conforte/& fo muche the more he affeendeth the hygherto god as be can defeende lower in bem felfe / and as he can were byle and abiecte in bys owne leght he that aferibet' aup goods nes to hom felfe apenstandeth the grace of Bod and letteth it to lpue in bpin for the grace of the boly gholt feacth always a mete & an buble berte/ ifthou couldefte perfitty noughty thy leffe & booly auoyde the bette fro all create love / than hulbe A(Capth our loza) come tope with great habundaunce of mp grace. \* But whan thou loked to creatures / than is rrghts byfely withdrawen fro the : the fyght of the creatoure . Learne therfore to oucecome the scife / for the loue of hem that made the lyke to him felfer and thou hals anone come to great ghoffely knowlege: howe letell so euerthe thenge be that a man loueth pf be loue it inozdynately / it byndzeth bym : and letteth bym greatly fto the true and pfpte loue that he bulde haue unto Bod. D: A:x: X: E That

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The thyrde boke. That we halde elche we bayne leculer counginge. The. riviii. Chapitre.

I Conne Capth out Lorde/ let nat fapze and alfo fubtpil wordes moue the / for the hyngbome of heuen Candethe nat in wordes / but in good vertuous warkes. I: Take bedt buto my wordes! for they enflame the herte f and lyghten the buderstandingt and bipnge in also copunció of herte/ for fpnnes patte / and cause also ofte tpmes great heuenly conforte fodepulp to come in to the foule / redeneuer in any ferent to the intente thou wolkest be called wish but fludy rather to mortify in the all fig. tynges of fynnes as muche as in the is and that halbe more profrtable in the than the knowledge of many harde and fubtyll questions what thou hast rest and buderftande many doutes / pet neuerthe les it behoueth the to come to one that is begynnpinge of all thynges that is god hpm felfe and cls the knowlege hall ly tyll ausple the . Tam bethat teacheth a man connpuge / and gruc more budch Candynbe to meke persones / than can be

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The thyrbe boke. fo. C.rbi. be taught by mannes teachpage. \* And be to whome I fpcake/hall fone be made byfe: and muche thall he profpte in fpp= nic / whan papne and wo halbe to them that onely fehe for curpous lernynge ta. aprige lytell bede of the wape for to ferue god. The tyme thall come whan Chapfte loide of Angels and mapfier of all mapfa ters thall appere to here the leffon of euc. ty creature and to crampne the confciece ofeuerp perlone / and than hall Terulas lem that is mannes foule beferched with lanternes and lyghtnes of goddes bygh knowledge ; and reghtfull tugementes / and tha alfo balbe made open/ the bedes and thoughtes of euery man and all er: cules and bapne argumentes hall ccale and beterly be fet aparte. \* 3 am he allo that fodepnip at a poynte illumpne / and lefte bp a meke foute that it halbe mabe able to take and to recepue in hortetpine more perfitly the true reason of the wysbomt of Bod ithan an other that Audy cth . r . peres in Cooles and lacketh mekes nes . I teache withoute sounde of wozs des without despic of opppingons / with. oute despre of honoure/ & withoute ftrpfe and argumentes. ir: ind I am be

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The thy toe boke.

be that teachern all the people to byforfe erineip thringes/ to loth thringes that he prefente / to feke and to fauoure eternall thinges/to fle honours/ to bere pacpents ty al cupil wordes and fpekpinges / to put their trufte bool, ta me /nothynge to co. uepte without me / and about all thyngt brenningly to loue me . And fome fothes through an inwards loue that they baut had to me: have lerned many great thig! and have fpoken many byghe myfterpes of mp goobeed. \*: Thep profpte mozem forfakpinge all thynge/than in audienge for hygh & fubtyll leenpnge. But to fome men I fpeke comen thinges/to some speeyall thynges ! to some I appere swetely in france & frautes/ and to fome 3 grue great buterftandpinge offeripture & open to them by ghe fecrete milteries. Thereis in bokes one bopce and one lettre that is red but it enformeth nat all perfones at lyke/ for I am within fecretly byd in the lettre the leacher of trouth the fercher of manes hert/ pe knower of thoughtes the promoter of good warkes and the rewar Der of all men after as mp wpfdome and goodnes tugerh thepm to haue beferuch and none other toyle. I A \* E That

The thpide boke. Fo. C.bii.

That we have not regarde muche out warde thringes / ne pondie but lycell the ingements of man. Lhapitre.

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I fone it is profitable to the to te ignozaut in many thyngis / and to thinke thy felle as died to the worlde a to whome althe worlde is crucy fico. And thou must also as with a beie care let many thynges palle as thounce ther berte them ne lawethem & to thinke on fuche thinges as thatt caute in the an in warde peace in foule. It is alfo moze profitable to the that thou tourne the eye or the foure fro thinges that displease the and to let cucry man holde bys opinyou therin as bym femerb bette , rather than to arpue agapue with irowarde wortes. And trucip pfthou were well fabled it Bod and beheidelte wel his tugementes thou huldene irghtly be content to be us ged of other and to be ouercome of other as our lorde Jelu was for the intyme of his paffpon. \* D lorde fribit is true that thou fayfte what hall become of ve that bede to muche wordly thynges & bewepe logically a lytell temporall loffer and we labour

The thyrde boke .

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laboute a reune for worldly profyte with all our mytht/but our spirptuall profyte and the helthe of our owne soules well, tell regards. Suche thinges as spiell of nothynge profyteth us in muche set by but that that is most necessary to us is nyghe forgotten / for why all men renne gladly to outwards thynges. And trucky but they shortely tourne backe agapne, they shall gladly rest styll in them, which in the ende shalls to them greate peryll: and daunger.

toued/for that they fo lyghtely offende in worden. The.

.l. Chapitte .

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roubles: and viracyons/for mannes helpe is litel worth/howe ofte haue I nat founde freudhype where I thought I hulde have founde it. And howe ofte haue I have I founde it where I lefte prefumib to have founde it / where it is a vapue thynge to truste in man / for the true and sothfast truste and helth of tryght wyse me is onely in the. Blessed be thou lorde there fore in all thynges that happeneth buto

The thy de boke. fo. C. rbitt. ps for we be wepke and buffable: fone de cepued/and fone chaunged fro one thing to an other / who map fo wately and fo affuredip hepe bym felfe in euerp thynge that be ne hall fomtyme fallinto fome decepte or in to some perpletyte / trucip perp fewe but be that bothe trufte in the and that feacth the with a true & cleane bette/Apdeth nat folyghtly fro the . And if it happen bym to fall in to any trouble or perplerite what to cuert i be and howe greucus to eucrit be / be thall anone cps ther be delpuered by the : or be conforted by the/for thou dydeft neuer forfake bym that trufteth in the . It is ryght harde to fpnde fo true and fo farthfull a frende that well perfeuer with bys frende in all bis troubles / but thou Lorde aite moffe farthfull in all thringes and like to the none can be founde. T D howe well fa= woured that holy foule in ghoffely thens ges that lapde thus . Ap mynde is fas blyched in god / and is fully grounded in Chapfte. Trucky pfit were to with me the diede of man Gulde nat fo lyghtly en tre in tome / ne other mennes wordes hulde nat lo sone moue me / who mape force all thynges/or who may preuete all cuylls

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The thproc boke.

suplis that are to coincland pfthing! for fene bott offetomes greate butte / what Wall tha the thynges do that be nat for fene. But why bave nat 3 wietebe better fene to my feit, and why yaue I folyght ly beleuce other menes far nges truly for we be men & toat but fragle men though be be chemeo and thought of many to be as Aungelein our conuctfacton/ whome may I beieue but onelp the. Thou arie the trouth that becepuele no man : 1101 may fic nai be occepued. And on the other fpoc eucry manis a lyet wepke and butta ble and apopuge mode especially in wois des fothat bunethes it may be beleued that femeth openly to be true/bowe pius Dentip therfore hane thou warned us to beware of the lyghtnes of maniand that out familier feruaunics map be our enemics for entis natto be beleued thought one wyil fay to here is thy frede / or there is thy frede to2 3 am taught with inpit owne herre : but woide to god it myght be as a warning to me anat to my most foly. \* Some fay to me beware/beware/ kepe close to the felte that I hall hewt to the. And whan I fpeake it clofe and be leued it to be fectere: be can nat be fectet in ilat

The thytoe boke. fo. C.rir. in that bym felfe belpzed but anoue be be trayeth both hym felfe and me and goth his way fro fuche tales and fro fuche bus fable men/ lozde defende me / that 3 fall nat in to thep; handes / ne that 3 neuce compt any luche thonges . Atrue worde and a flable tozde gyue in to my mouthe/ and a deceptibil tonge dapue farre away fro me / for that I wolde nat baue bone to my felfe/ Jought to be ware that 3 do uthat to none other. D bowe good and bowe peacefull is it to kepe fcylence of on ther menes wordes and dedes and nat to grue full credence tril the trouth be tried and nat to reporte lyghtely to other all that we here or fe. De to open our herte fully but to berp febe, and to leke the all waye that are the beholder of mannes berte, and not for to be moved with every flake of wordes/ but tor to defree in berie that all thynge in be in wardely and outs wardely may be fulfplied after the well! bowe fure a thruge is it alfo fer the kes pringe of beuenly grace to fle the conucta facyon of wordly people all that we may and nat to befpie thynges that feme ous wardely to be pleafaunte : and lykynge . But with all the Audy of our hert to leke Impta. D.1.

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Thethyloc boke.

fuche thynges as bipnge in feruoure of spiryte and amendement of tyse. It hath ben truely a great hurte to many ylones a bertue knowen and ouer tymely plays sed and outhe contrary wyse it hath ben tyght prosprable to some : a grace kepte in septence / and nat lyghtely reported to other in this fraple tyse that is sul of tep tacpon and preuy enure.

(...) | IF \* I :::

4 Ehat we hall put all out confy =

dence in god whan cuyll wor

The. 11. Aba:

Intogip and truste fay thfully in me what be wordes but wonde / they se in the heyre but they butte neuer astone on the grounde / and if thou knowe thy selfe nat gylize / thynke that thou wylt suste gladly suche wordes for god. It is but a halfy worde sith thou art yet stable to sus fre harde strokes. But why is it that so ly tell a thynge goeth so nygh the bert / but that thou art yet sich and carnall and heast to please men more than thou shull desse

The thyroc bonc. fo. A.xx. beft. And by cause thou becoeft to be difpy sed, thou welt nat gladly be reproued for thene offenles/ and thou fercheft therfore bufily x with great fludy how thou mailt be creused. But beholde thy selfe wel and thou hair fethat the world yet tructh its the a vapue love also to please ma. wha thou refuleft to be rebuked and puny hed for thy defautes / it appereth curden ly that thou art nat pet fothfall p melie / ne that thou arte nat ret deed to the worlde noz the worlde to the net truely crucifyed But beremy wordes and thou chalte nat nede to care for the word; of ten thousabe men. Lo if al thinges were lapde agapult the that might be most malicpously and buttuly fapued agayuft the tohat huide they butte of thou luffred them to ouers palle and go awaye trucky no more than a ftrame buder the fote l and one heare of the hed they mught nat take fro the . 23ut he that bath nat a mannes herte withinforth / ne fetteth nat Bod before the epe of hes foule / is fone moned with afacue worde / whan he that truffeth in me/and wyl nat frande buto his owns tugemente Chalbe fre fro all manes diede for 3 am the Judge that knowert all? Imyta. . D.11. feccettes! The thride boke.

fceretes. I knowe bowe cuerp thenge is bone and I knowe also betb bem that both the wronge and hym that it is bone to. J: Df thes thenge is wrought and by my futteraunce it is come aboute that the thoughtes of mennes bertes map be knowen/and whan the trine commeth ? hall mgc both the innocente & bym that ts gpite . But fpaffe thaoughe mp trabte wyle craminacyon I wyl proue the both The wytnes of ma ofte tymes decepuetb but mp tugemetets alway teue and hail nat be fubuctted/and bowc be it:it is fom tyme byd and nat knowen but to fewe! pet it is true and creeth nat / ne pet mare nat crec/thoughe in the fygbtoffome bit wpfe perfones it femeth nat fo. \*: Ebers forc hi euery boute it behoueth for to rene to me / and nat to leaue muche bnto thene owne reason but with cuery thing that 3 hall fende the to be contente, for a trabt wrfe manis neuer troubled bitb any thynge that 3 hall fuffre to fail bne to bym. In fo much that though athing were butrucly fpoken agapute bpm ; be fulde nat muche care for it. Re be Gulde nat muche top thoughe be were fomtyme reasonably excused / for be thynketh ale ware

The thrite boke. fo. K. rri. mar that 3 am be that fercheth mannes hetter and that I tuge nat after the out. warde apparaunce/for ofte tymes it hat be founde in my fraht worthy tobe blas med that in mance frett Cemety muche worthp to be prapled. D lorde god mofte erghtwele Juge ftronge and pacpente / bbiebe knoweste the frapite, and the ma lyce of man/be thou my Arength and my bole conforte in all neceffptics / for myne owne confepence Lorde fulfpfeth me nati for thou knowestein me that I knowe nat. And therfor i cuery reprofe I ought alway to meken my felfe / and pacpently to fuffee all thyinges in charpte after thy pleasure / forgyue inclorde as ofte as 3 baue nat fo bone / and gyue me grace of greater fufferauce in tyme to come. Thy mercy is more profytable and more fute ware for me buto the gettinge of pardon and forgruenes of my france tha a truft in mone owne warkes throughe befence of mp derke consepence . And thoughe 3 bicbe nat mp conference/ pet 3 may nat therfore untrip mp felfe : for the merere remoued and taken away/ no man mare be tuftipfyed: ne appere ryght wyfe in thy Spept. 19484 AND 4 400 CO Bows

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The thyide boke.

Dowe all greuous thyinges in the life are gladely to be suffred for wyunyinge of thys lyfe that is to come. This life.

BX.EI

3 fonc (farth our loide)be nat bios ken by impacyece with the laboure shat thou baft taken for my fake / ne fuf: fre thou nat trybulacyons to cafte the in disparie noi in to untesonable beurnes / are anguythe in no wyle, but be then cons forted and ftrengthed in cuery chance bp any promples and beheff; / for 7 am able and of power to rewarde the and other my fernautes haboundauntly moze than pet in thynke or defyre / thou Galte nat laboure longe here ne always be greued with heupines / tary a whyle mp promple fes and thou hait hortly fe an ende of all thp troubles/one howe thall come whan all thy laboures and troubles Challecafe and truely that howie well hortly come for all is horte that paffeth with tyme. Dotherfore as thou dofte / laboure bus felp and farthfully in my byneparde/and I hall hortely be the rewarde : wipte / acde/ fynge / mouthe / be figil and prape and

The thouse boke. fo. L. rrit. and fuffre gladly aduetlyte/for the hyngs dome of beuen is more worth than is all thefethynges / and muche more greater thynges than they are : peace thall come oneday that it is knowe to me, and that hall nat be the day of this lyfe but a day enerlaftynge with infpnite clerence fieds fafte peace & fpher reft without endyinge. And than thou shalt nat fap/ who shal des liuct me fro the body of this deth ne thou halt nat nede to erp. wois to me that mp company whiche is the krugdoe of heuen 18 tho prologed. For deth that that be diftroped a helth Walbe without ende of Do= Dy and of foule / in fo muche that no ma. ner of bureffulnes thatbe/but bleffed top and most swetnes 'a most farzest copany. Difthou lawell the enertalling crownes. of mp faintes in heuen / in howe gret ion and glosp they are that fotpine semed to be byle persons tas medisprable in the worlde / thou huldeste anone meken thy felfe lowe to the groude and thou buldet rather couspt to be subjecte buto at men / than to have fouerapute ouer any one y= fone/and thou huldeft nat despre to haue myzth & folace in this worlde/but rather tribulacyon and payne and thou huldely ·iiii. than

The thy De boke.

than accompte it as a great wpunpnge/ to be bifppfed and to be taken as nought amonge the people . D pf thele thynges fauoure well to the and Depely perced in to the berte / thou Quidelt nat ones bare complante for no maner of trouble that Quide befall bnto the . Are nat all payn: full thrnges and most greuous laboures glably to be fuffrered for the topes cuerla Apngepes verelp: for it is no lytell thyng to wpnne or lefe the apugdome of beuen lyfte bp thy face therfore into the beuen s beholde home 3 and all my fagutes that be with me in beuen: had in thys worlde greate bataple and confipete / and nowe they tope with me and be conforted in me and be fure to aby de with me / & to bwell with me in the kyngedome of my father bithout endpage. Amen.

(...) F \* I (:::)

Defthe dape of eternyte, and of the mpserpes of the sipse.

The . lut. Chas

Darken/but the hygh trouth that god is illumineth

The thy de boke. fo. C. rriil. illumineth and elereth : the bape al wape merp/ alway frace / & neuer chaungpinge his flate to the contrarge / wolde to god that this day myght ones appere & Chyne bpon bs/and that thefetepozall thringes mere at an ende. This bleffed bay hineth to Barntes in heuen with cuerlaftpinge bingbines and clerely/ but to be prigry. mes in earth it Chrieth nat but a farre of as throughe a mpreoure or glaffe . The beuenly citeses knowe well bowe topus this dap is . But we outlawes: the chyl= been of Euc wepe and waple the better= nes and tedpoulnes of this day that is of this prefente lpfe Chorte and cupil full of forowes anguphes: where a man is ofte tomes defouled with fpune / encombied with pallpons / inquireted with bredes / bounden with charges / bufped with vas nites/blinded with errours ouercharged with laboures/ vered with temptacyons ouercome with beirtes and pleasures of the worlde: and greuoully tormeted fom. tyme with penury and nede. A:D whan hall the ende come of all thefe miferpes ! and whan hall I be elerely delpuered fra the bondage of fynne: whan hall I only loide haue mynde on the fully be made glad

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giad and merp in the / whan thall The fre without lettringe and be in parfptely berty without greue of body and of foule whathall I have fad peace without trou bic/peace within and without & on eucep fpoc fedfaft and fyker. Dlorde Jefu whā thall I frande and beholde the & haue ful fright & contemplacion of the glore and whan halte thou be to me all in all / and whathall I be with the in the kengdom that thou balt ordepued to the electe peod ple fro the begranpage. I am lefte here poore and as an outlawe in the lande of inpuc enempes where dayly be batayles and great miliortunes. Loforte my exple aswage mp solowe/for all my despreeceps eth to the lit is to me a greuous bourden what so cuer the worlde offereth me here to mp folace 3 deipze to haue iwarte frui cion in the but I can nat atterne therto I coucpte to cleave faste theuely thinges but temporalithynges and passions unmortified: pull me alway downwarden mpude I moldebe aboue all tépozal thin ges/but whether 3 wyll oz nat 3 am cos pelled through mone owne defaute to be subiccte bitto my fleche / thus I moofte wickehed man fyght in my felfe / and am made

The thyede bete. fo. C. rrill. made greuous to my felfe, whyles mp fpt ene despice to the bywarde & my flethe pownwarde. D what fuffre I inwardely whan in my mynde I beholde heuenly thenges: and a greate multptude of care nall thoughtes entre into my foule. Thee fore lorde be nat longe fro me, ne departe nat in thy weath frome thy fernaunte. sende to me the leghtnes of the grace & biche downe in me all cternal thoughtes Sende forth the dartes of the loue & breke therwith all fautaires of the enemy. Ban ther my bytnes: and powers of my foule to gether in the . Make me forgette all worldly thringes/and graint me to cafte aware and hooly to dispyle all fantalics offpnue / belpe me therfore thou euerlas agagetruth that no worldly banite here after baue power in me. Lome aifo thou beuenly swetnes and let all bytternes of fpune fle farre frome / pardone me and mercyfully forgrue me whan I thynke inmy prayer of any thringe but of the for I cofcie for trouth that in time patte I have vsed my seife very unstably thers m/for many times 3 am nat there where I ftande or spite / but rather 3 am thec: fore there where my thoughtes lede me ! for there

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for there 3 am where my thought is and there as my thought is accustomed to be there is that I loue / and that ofte tpines commethe into mp mynde that by euftome pleafeth me belte/ and that mon belpteth me to thynke bppon . wherfoit thou that arte euerlaftpinge trouth fapfte openly/there as the treasure is : thereis top berte. \*: wherfore if I loue beuen:3 fpeke gladly of beuenly thynges / andof suche thynges as be of god/ and that per tepne mofte buto bys honoure and to the glosifpenge of and worthrpppnge of his boly name . And pf I louc the worlde. ] tope ancue at worldly felicite and forome anone at his aductite/if I loue the ficht 3 pmagpne ofte tymes that pleafeth the fiethe / and pf 3 loue mp foule 3 beipte muche to speake and to bere of thriges that be to mp foule belthe . And fo whal to cuer I loue: of them I gladly here and fpeake/and bere the pmages of them oft in mp mpnbe / bleffed is that man that for the lorde forgetteth all creatures and lerneth truely to ouercome hym felfe and with the feruoure of Courte crucifieth his Achel/futhat in a cleane and in a poreco Cerence he mape offre hps prapers to the and

The thpide boke. Ho. C.rrb.
and he worthy to have company of bles
fed Angels. All erthely thynges excluded
fro hym and fully let aparte. Amen.

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Defthe despie of eucelastynge
lyse/and of the greate rewards
that is prompsed to theym
that strongely tyghs
agapute synne.
The.list.Cha

pitre.

I fone whan thou feleft je a befpze of cuerlaftyng blyffe is gyue to the that thou couetift to go out of the taber nacle of the mortall body pt thou myghs cletely wout habobe beholde my clere. nes. Dpenthine berte & with pe defpie of the foule take that boly ifpiracio: a pelde mott large thankes to the hygh goodnes of god that fo worthely both to the fo be apagip bpfptetb the / fo beennpagip ftple tetb the/and fo myghtely bereth the bp: that throughethyne owne burben thou fall nat bowne to cetbely lykpinges / and thynke nat that that defpie commeth of thy felfe oz of thyne owne werkynge, bus tather that it commeth of the grite of grace/ and of a loutly beholdringe of gob Bodd

The thy ide boke .

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bpon the/that thou huldelte profete the by in mekenes and bertue, and that thou Quiteft also pparette to be redy agaynt an other tyme for bataples that are forte come and the more furtip to cleue to god but ball the delyze & affection of the bene and to findy with aithy power how thou mayfre mofte purely and mofte denoutly ferue bym , and take hede of thes comon pronerbe. The fpre both ofte brenne / but the flaine both nat affende without fome smoke. Do in lykewyle the delyze of some mendiaweth to henculy thynges / Epel they be nat all free fro the smoke of can nall affection, and therfore they do it nat alway purcip for the honoure and love of god that they affic fo defy:oufly of hym. Suche ofic times is thy delyze that thou We well to be so importune for that besit is nat clene & perfyte that is myric with thyne owne comodyte. Afte thereoze nat that is delectable a profytable to the but that is acceptable a bonoure to me/ fo: if thou do well and tuge a reght/ thou half preferre my ordynauce & my wyll before all thy delyzes a before all thynges that map be despeed bespoeme. I knowe well thy delyte. Thou woldest nowe be in the lpbertre

The thye de boke. fo. C. rrbf. puctive of the glozy of the fonnes of gob nowe the cuertallyinge house and the he= uenty countrey full of toye and gloavedes wieth the muche: but that tyme comerb nat pet / toz there is jet an other tyme to come / that is to fare: a trine of laboure and of proufe: thou defprett to be tuifilled with the byghe goodnes in heuen / but thou mapite nat yet come therto . 3 am. the full rewarde of man abyde me butyll 3 hall come / and thou halte haue me to thy rewarde. Thou arte pet to be proued bere upo carth/and more throughly to be affarled in many thinges/fome comforte halbe gruenthe but the fulnes thereof hall nat pet be graunted. Be thou thet= fore conforted in me, and be thouftrenge as well in dopinge as in lufferringe thens ges contrary to the well . It behoueth the to be clothed in my bloode, and to be chaunged in to a newe man / and thou . must off tymes do that thou woldest nac do / #that jt thou woldeft do thou muffe forfake a leue budone . That hall pleafe other hall go well forwarde / a that hall please the Chall have no spede, that other me fay halbe wel berde that thou hate lay haibe fet at nought. Dther hall afte and

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The thyrde boke.

and bane they; alkyinge, thou halte afte and be benged. Diber halbe greate and baue greate laude and pragie of the peo. ple / and of the no worde thatbe fpoken. To other tops office or that halbe com. mptred and thou thalf be ruged bupzofy. table in cucry thyinge / for thefe thyinges and other lyke : nature wyll murmutes grudge/and thou halte haue a greate bas taple in thy felfe if thou bere them fecrete in thy bette without complayinginge and mpffapnge. Deuertheles in fuche thing? and otherlyke my tapibfull feruaunt att wonte to be proued howe they can beny them felfe and howe they can in all thyms ges bzepkethepz owne wylles/and there is nothing that thou halt nede fo much to ouercome thy felicin, as to lerne to be contented i nat to be fet any papee by in the wegide , and to futtre fuege thynges as be most cottary to the well especyally whan luche thing; as in the fegte feme bupzofprable be comaundes to be bone. But my founc confport well the profpit frupte of all thefe laboures the horte end and the greate rewarde / and than thou halt fele no grefe ne papne in all thy las bource/but tye moste i weich conforce of the

The thytoe boke. Jo. L. rrbit. the holy ghoft throughe the good well ! and for that lytel wel that thou forfakelt bere thou haire always haus the well in beue where thou halt baue all that thou canfic or mapfic befree. Ehere halt thou have full possession of all goodnes without brede to telett. Ebere the well haibe cuer one with my wpil / & it hall couepte no araunge noz prinate thynges. There no man hall refy fe the/no man hall cos plapne on the, no man hat let the/noz no man hall butftande the but all thinges that thou cafte befire haibe there prefent and thall fulfpl al the powers of my foule buto the full . There hail I peloc glorpe for reproues / and a palle of laube for the beupnes / and for the lowette place here/ afete in beuen for cuer. There hal appere the frute of obcopence: the laboure of penaunce Call tope/and the bumble fubtees cion halbe crowned glosiouffy:bobe the therfore mekely nowe bnder euery mannes bande and force lytel who fayth this or who commaundeth this to be done. But with allthy Audy take bede je whe ther thy place or the felowe or any other lower than thou afke any thrnge of the or wyli any thrug to be done by the that 15.1. Impta. thou

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Thethpide boke.

thou take it awaye unto the belie/s with a glad wyll fludy to fulfyll it/let this ma sche thys thyuge and an other that / and let this man toy tin this thyug and an other in that what so it be and let them be lauded and prayfed a thousande tymes/but tope thou neyther in thys thyuge not in that/but onely in thyue swine contept and dyspelings / and in my wyll for to be fulfylled and whether it be by lyse or deth that I maye alwaye be lauded & houses red in the and by the. Amen.

ought to suffre hym selfe hooly buto god. The, lv.

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Iso nowe and ener/for enen as thou white for it is done / and what that thou doche is always well/let me the poorelle setuaute and most unworthe tope in the and nat in my seife ne in notheng els bested the/for thou lorde arts my gladnes/ thou arts my hope/my crowne/my top/s all my honoure, what hath my sexuaunt but that he hath of the and that without his deserte all theng; be thene that thou has deserte and made. And I am poore

The thproc boke. To. C. rrvill. and haue bene in trouble and in papie es uer fro my porb. and my foule bath bene in great heupines with weppinge atteates and fomtomett hath bene troubled in is felfe throughe many folde paffyons that come of the worlde a of the Active. where fore lorde 3 belyre that I mape baue of the lope of thy in warde peace: and Too alke the refte of the cholen chelden that be fedde and nozpilled of the ithe lyghte of beuenty conforces but without topine belpe I can nat come thereburo. Ifthou toide grue peace of if thou grue in warde tope / unp foule halbe anone tull of beuelp melody and be demoute and feruet in thy laudes and prapfynges but pfthou with drawe thy felfe from me as thou hafte fotyme done, than maye nat thy fernaunte tenne the waye of thy commaundemens tes as De opd fyifte but than the is coms pelled to bowe bys knees / and to knocke his breft for it is not with hym as it was before what the laterne of the ghoffly pre fence Cone bpon bis bedar/s that he was befended buder the Chadowe of the merce from all perplice & daungers. \* Drrgbt wyle father cuer to be prayled , the tyme is comethat thou walt the fernaunce be Impta. 15.II. Bonce

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The thproc boke.

proved. And regist wester is it done that 3 hai nowe fullre fom what tor the/ now is the boure come that thou hade knowe it the begynnynge that thy feruaut for a tome Quite out wartip be fet at nought and inwardly to lyue to the : and that he Quide a trtett be dyfppfed in the fyght of the worlde and be broken with pallyons & fphenes ithat be myght after tyle with the into a newe lpght a be clarpfred and made glorious in lyke kyngbome of beue \* D holp father thou halt ordepned u fo to be and it is done as thou bafte comail ded/this is the grace to the frende/ to fuf fre and to be troubled in thes worlde, for top loue bow ofte fo cuer it be: a of what perfone fo cuerit be / and in what maner fo euer thou fuffre it to fal buto him with out the coulagle and proupdence ne with out caufe nothpinge is done upon catthe. Dit is good to me Lo: De that theu hafte mekened methat 3 map therby lerne to knowe the tyghtwyle tugementes/ a put fro me all maner of prefumperon & brgb nes of berter anditis berp profptable to me that confuspon ha b coucred my face that I map terne therby to feke for belpe and fo courte the rather than buto man. 303

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The thride boke. fo. C. rrir. and I baue therep lerned to biebe the fe ereiet tetrible ingementes which fcoure gefte the tpahiwpic ma with the fpiner but nat w thout equpte a tuftice. 3 pelbe thakes to the that thou halte na. fpaced my fpuncs / but hafte puny hed me with Courges of louc/and batte fence me foros wes and angupfibes within & without ! forhat there is no creature buder heuen that may confort merbutthou lorde god the beuenly leebe of mannes foule which Arphelic and beleft and birngefte a mais nighe vato bodely dethe and after to. ecite bem to belthe agarne that be mare therby lerne to knowe the lyielnes of his owne power and the morefully to trufte in the. The drieppiphe is fallen upon me and the rodde of correcer on hath taught meland buder that robe I boolp fub inpt me arphe my backe and my boncs as it hall please the and make me to bowe mp croked well butothe well , make me a meke and a buble opfepple as thou hatte fomtime wie with me that I map walk all afcer the well . To the I comptte mp felfe all mpneto be corrected / for better it is to be corrected by the here/than in ty mes to come. Thou knowed all thynges B.Ill. and

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The thribe boke .

and nothpage is byd from the that is in maunes conscience. Thou knoweft then ges to come before they fall/and it is nat nedeful that any ma reache the or warne the of any thruge that is done boon the erth. Thau knowelle what is fpedful for me and howe muche tribulacion helpeth to pourge the rufe offpn in me loo with ene after the pleasure / and desoapne nat mp fpnfull lofe to none fo well knowe as et is to the. Braut me loide that to buom that is necessary to be knowen / that to loue that is to be loued that to prayle pl bygbip pleaseth the:that to regarde that apereth preceous i the fratt a that to re Lufe that is bile before the Suffre me nat to tuge after mp out warde wpttes i ne to grue lentence after the bearing of bucs. nynge men / but in a true ingemet to bel cerne thynges byfible and unutible/ and aboue all thringes alwaye to ferche and folowe thepr well & pleasure . The out warde wyttes of men be offe decepued in they ingementes . And in lyke wyfe the louers of the worlde be deepued through lyupuge onely of bisible thing; / what is a man the better ! for he is taken better! fencly nothynge, for a deceptfull man bee cepueth

The thyld boke. If o. C. tre.

sepueth an other a vapue man deepueth
another / and a blynde / and a feble creature decepueth an other what he cralteth
hym/ \* rather confounds th hym that play
feth hym for why/ howe muche fo cuer a
mabe in light of god/to muche he is and
no more (fapith the meke faput frances)
howe holy and howe bettuous fo cuer he
be taken in fight of the people.

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That is good that a man grue hym
leffe but o meke bodely laboures/
whan he feleth nat hym leffe
disposed to hygh warkes
of devocyon. The.
lbi. Chapiter.

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The thyrde boke .

ben of the flechely felyinges and the com teadicepon of thy boop unto thy loule/to; thou maife nat fo: the corrupcion therof perfeuer in foirituall ftubpes and in beue ly cotemplacyon as thou woldeft dofand thattis good to the to fle to mehe bodelp labours and to ererepfe thy felfe in good outwarde warkes /ain a ftebfafte hope ; trufte to abroe my compng and my newe beuenty byfitacyons a to bere thy crites the dipnes of the bette pacpetly/telthou halt be bilited by me agapne and be bely uered fro all tedioufnes and bnqupeines of mynde wha I hal come / I hall make the forgete all the formet laboures / and to have inwarde refte + quietnes of foule, 3 hall alfo lap befor the pe florifting me Dowe of boly (crypture athou halt with greate gladnes of berte in a newe bleffed felinge/ fele the bery true bnderftandyng therofand thou halte than ren quychely the wave of my commaundementes/ and than halte thou fage in greate fpirptuall gladnes. The pallions of thes worlde be nat worthy of them felfe to barnge be to the top that halbe hewed be in the bleffe of heuen. To the whiche bleffe bypuge bs aur loibe Jelus, Amen.

The thyrde boke. fo. C. rrrt.

That o man hall nat thynke hym

lelfe worthy to have conforte; but

rather to have lorowe a papue

and the profyte of the con

tricion. The. ibii.

Chapitre.

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FDibe I am nat worthy for to have Lthy confolacton/ ne any other fpp. tuall byfptacpon and therfore thou botte toght wofelp buto me / whan thou leuch me very nedy & defolate / for thoughe mrght wepe water of teares iphe to the fce .. Vet were I nat worthy to have thy tonfolacron/fo: 3 am nothinge botthy to haue but forome apapue / for I haue fo greuoully and fo ofte offended the/and m fo many thyinges greatly trefpafed as gapufte the. Therfore I mape well fare e confeste for trouthe that I am nat wo: the to have the lefte confolaceon . Bus thou lorde benging ne and mercyfull that welt nat the works do perplie / to he we the gretnes of the goodnes in the vellels les of the merce about all me merites or deferte/bouchefaute fomtpme to conforte thp fernaunt moze than I can thynke or beuple. The confolacyons be nat lpke to 1A.b. meus

The thy ide boke .

mentes fables / for thep be in them felfe forbfafte and true/but what baue 3 tone lorde that thou wpit vouchelaufe to giue me any hearnly coloiacpon. 3 knownat that I have bone aup thynge well / as I Duloc haue Done: but that I have alway bene prone and redp to fpine : and flowe to amendement/thys is true & 3 can nat benpett forti I wolle denpett thou thul Deft fraude agapufte me / & no ma myght beiende me . what haue I than deferued but bell & cuertaftynge fpie . I cofeffe for trouth that I am worthy in thes worlde all hame and disperce and that it become meth nat me to be connerfaunte with de. noute people. And thoughe it be grenous to me for to far thus ( pet for the troutie is fo) I well conteffe the trouth as it is/ and well openly reproue my felfe of my Defaultes that I may the rather optains of the merce and forgeuenes / but what mape I tha Cape lozde that thus am gyle tp and full of confusion/truely I have no mouth ne taught to fpeke but onely this worder I haue fpuned tozher I haue fpus med/haue mercy on me/ forgpue me & bn. knowen me trefpas/fuffre me alptel that 3 mare wepe & wale mp fpuncs / or that I page

The thyede boke. No. C. errit. A patte house to the lande of darknes cos uered with the hadowe of deathe, & and what dofte thou lorde afke muche of fuch bretched friner / but that he be contepte and meken hom felfe for bps tonne, for in true contriepon and meacues of herte/18 faude the very bope of forgeuenes cfipne and the troubled conference is therby cle red ; and the grace before lofte in recoues ted agapue. Mau allo is therby defended fro the wrathe to come a almighthy ged and the penitente foule mete louyngly to gether to holp hyllpnges of heuely loue . A meke concricion of berte is to the loade aryght acceptable factifice/ moze fwetes ly fauoutyng in thy fyght tha beennyng enscence. It is also the precious opnimes that thou woldest chulde be chede bpo thp bleffed fete / for a meke a a contryte herte thou neuer dyfppfeft. This contriepen is the place of refuge fro the diede & weathe of the enempe/ and therby is wallen and clenfed/what fo cucris before miftone or that is defouled throughe fpnne in any 

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With lone of worldy thynges. The.lbin. Chapiter.

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The thy the boke.

I fonne : grace is a very precpons Leprage and well nat be myric w no papuate tout / nor with worldely conforces . It behoneth the therfore to cafte awaye all lettynges of grace pf thou will baue the gracpous gpfte therof . Chofe therfore a fecrere place & loue to be alone and kepe the from beringe of barne tales and fables/and offre to god deuoute prap ers and pray hertely that thou mapte haue a contepte berte and a pute confep. ence. Thomke all the worlde as nought ! preferre my ferupce before al origer thynges/ for thou mapfte nat have inpude on mestherwieh all belpte them transitory pleasures. It behoueth the therfore for 10 Ditholawethe frothe derefte frendes 1 fro all thene acquarntaunce / and to les queare the minoe hole fro the inordenal Defpie of all worldelp conforte as mucht Be fou mapfte. Thus prapte fapnt po ter charattehipften people mpaht holdt them felfe as ftraungers and as prigry mes byon erther for than they hulbe nat Cet but iptell paper by the conforte therefi D howe fure a trufte hall it be to man at bis departrage out of this worlderto felt mwardly in tys foule / that no worldely Lout

The thyre boke. fo. A. rexid. loucine pet the affecepon of no paffyng 03 transitory thynge hathe any tule in bym But a Wepke teble perfone newelp touts ned to gob map nat fo lygbtely haur bys bette feuereb trom ertbelp lpkpinge / noz the beaftly man knoweth nat p' fredome ofamanthat is inwardly tourned to god and therfore pfa man byll perfptelp be fortituall and ghoftelp:be mufte afwell te nounce ftraungers as kynffolke/and fpc= cyally before all other/ that he be moote bare of bym felfe if be oucreoc bym felfe parfytty / be hattehe fonce ouercome all other enempes. Ebe mofte noble and the mofte perfyte biciozp is:a man to baueps bictorp of by m felic/ be therfore that bols beth bym felfe fo muche fubitet' that t e fenfualrte obereto to reafon: and reafor in all thringes obereth to me / beis the true ouercomer of hym felfe and the lozate of the worlde. But if thou couerte to come to that popute:thou mufte beggnine man fully and fet the are to the rote of the tre! and fully to cut awape and to by frope in the at the inordinate inclinee othat thou bafte to the felfe or to any preua e or ma terrall thringe , for of that bree that a ma loucto bem feife mozdinately/wel negbe dependetb

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Dependeth allethat ought groundly tobe to dyftroyed in man / and yt that be trucky b ouctiome anone hall folowe greatetrais to Quylite a peace of conference. 23ut to; as muche as there be but teme that laboute to dye to them felferne to oucreome them felfe perfytely / therfore they lye flythin they fledely felynge, and worldely con. fortes/ and map in no wyfe tyfe by infpie ette aboue the felfe / foz it behoueth bym that wei be fre in bette and haue contem placion of me/ to mostifye all his cupilin rlinacions that be bath to bym felfe / and to the worlder and nat for to be bounde to any creature by any mordynate : or prys uatelone. F: W: N: N: X: X: X: X:

w: Dfthe ductfptes / and bp uces mournges betwenc nature & grace. The.

lic. Chapitet. I fonnetake good bede of the mocrons of nature: grace for they be bery fubtyll & much co traty the one to the other/# barbely may they be knowen a sondre / but it be by a ghoftely man that thronghe fpirptuall grace is inwardely lyghtened in foule. Lucry man befracth fome goodnes & pie tendeth

The thyrde boke. fo. C. treitil. to be tendeth fom what of goodies in all bys uch burdes and dedes / & therfore wheer prerais tence of goodines many be decepued . Ra as furcis wrie and full of becepie / and bads oute weth many to ber whome we offe ipmes bem fnateth and deceinerh and euer bebolarb thin per owne welche as ende of the weeke . But grace watherth fimpip without beceit the declipment too all cupil the precentery nogpte , but all thruges Que ooin purcip for god in Whome ipnailp ige reftein. Ra ture wyll nat gladly byeine gladly be ops preffeo ne outercome ne wpil nai be glade ly buder other ne be kept in lubice to bus grace fludicib bowe the may be mozithed to the worlde and to the flethe the reigle teth fenfualpre: the feherh to belubicce / the despecty to be ouercome the wpil nat ble ber owne lyber pihe loueth to be bole de bitoce holp bifcpplyne / & coucteth nat to have lordeffppe ouer any one creature but to ipuc and to it ande al way buder the biede of god and for bit loue is alwap te dy to bowe her felfe mekely bader cuery creature. Pature labourerb for ber owne prosp cand auauntage and muche behol detil what wrininge comech to her by Diber. \*: But grace beholdeth nat what 19

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The thy toe boke.

is profptable to ber felfe, but what is pro # fptable to many, Rature recepueth glad. lp bonoure and reuerence:but grace refet reth all bonoure and renerence unto god. Mature Dzedeth repzoupnges and bpfpp. fynges but grace topeth for the name of god to fuffre them both and taketh them whan they come as specyal giftes of god Pature loueth pocincs and flethelp tefte but grace cannat be pole without boing fome goed dede, and therfore feacth glad ly fome profptable laboures. Rature de frieth fariethringes and curious and at borreth bple ihpinges & groce / but grad Dely teth in meke and fymple thynges the Dispyleth nathatde thonges ne refuseth nat to be glad in poore olde clothring and Cymple garmetes/nature bebolteth glad ly thonges temperal: the toveth at world ly wpnnynges/is heup for worldly lefyni acs / and anone is mouch with a Charpt worde, but grace beholdeth thinges euch laftynge and truffeth uat to thinges tem pozall nozis nat troubeled with the loft ot them / ne he is nat greued with a fro ward word for the hard larde a treasunt in god anden ghoftelp thynges bibicht may nat perpinc. Patute is couctous /1 mou

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The thyide boke. No. A.ireb. more gladly taketh than gyueth: and los neth muche to have ppette and papuate thynges / but grace is pyteous and libe. rall to the poore , the fleeth fpuguler pro= frte/fic is contente with ipiell & integeth it more bleffed to gyue than to take. Pature inelyneth unto the loue of creatures to the loue of the flethe and buto vanites and renging aboute and to fe newethins ges in the worlde : but grace drawery a man to the loue of god and to the loue of bertues/he renounceth all creatures/ he fireth from the worlde, the bateth befries of the flethe/ restrayneth liberte and wan divinges aboute/and escheweth asmuche as the may to be fene amonge recourfe of people. \* Matute hath gladly fome outs warde folace wherm the may feleably des lyaht in her out warde wyttes but grace fekery onely to be coforted in god, and to delyght her in his goodnes about althin ges. \*: Mature both all thonges for ber owne wynnynge: and fynguler profpte/ he may do nothynge fre / but hopeth all way to have lyke pfyte or better: or laute of fauoure of the people / and couepteth muche that her dedes & warkes be gretly pondzed and prayfed / but grace feheth 3myta. Dol. no

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The thribe boke.

notemporall thy uge / ne none other te. warde for her bore but onely got the well no more of temporall goodnes than Gall nede for the getty nge of the goodes cuer. laffinge / and cattrib nat toz the bayne praife of the world. Painte topeib great ly in many recodes and hynftothes, and is gioryfocd muche of a nobie place of byith and of per nobie blode and aputcol the topeth with myghty men i the flete: reib tyche men and as mery with them that the thruketh lyke to ber in nobienes of the worlde / but grace maketh a man toloue his enempes the hath no papee in worldely fredes the regardeth nat the no blenes of kynne / ne the house of per ta: ther but if the moze bertue be there / he taupureth more the poore than the tyche the harb more compaffyon of an innoccie than of a mpghty man, the topeth euer in trouth and nat in faifcheb / and always coforteth good men more & more to ptile and growe in bertue & goodnes & to feke darly more braber aptice of grace that they may through good bertuous week; be madelphe to the fone of god . Patute coplaymeth anonefor wanting of a right iptell thy nge that the wolde bauc: 02 for 4 lptell

The threde boke. fo. E. rrrbl. intell worldip beupnes/but grace berpth gladly all nedpites and wantinges of the worlde Mainte inclpactb all ibenges to ber felfe to ber owne pfite as muche as De may/De argueth foz ber felfe: and ftrp ucth t frabteth for ber felfe . But grace tendecib althringes to goo of whome all topinges floweth a fpringerh originally/ the afcepbeth no goodnes to ber feife / ne prefumeth nat of bet felfe/ne he ftrpueth nat.ne preferreth nat her opinpon before other menes/but in euery fentence the fub mytteth ber mekely to the eternall byf= bome & lugement of gob . Pature coueps terb to knowe a to here newe feerere thin ges i the well that her warkes be thewed cutwatolp & well baue experience of ma. ny thinges in the world by her out warde writes the despreth also to be knowe and to do great thynges in the worlde where of laude and p: aplinge map folowe , but grace careth nat for any newe thinges ne for any currous thringes: what fo cuce they be / for the knowerd well that all fuche vanytes cometh of the corrupcyon of fynne, and that none we thynge mare longe endure bpo ceth/ he teached alfo to tellegene the outwarde witts ato ischew Impta. all D.II.

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The thyzde boke .

all barne pleasure and outwarde thewig and menely hepeth fe rete thynges that in the worlde were greatly to be meruap: ico and prapled. And in enery things and meuery feyence the feketh fome fpirituall profete to ber felte / and laude & bonouse to almyghty Bod / the wyll nat that her good beirs ne ber in warte benocie be out wardly knowen: but mofte defreeth that our lozde be bleffed in al bis werkes whi the gructh all thringes feely of bys brigh excellente charite / thys grace is a lyght Supernaturall & a spirituall gyfic of Bob and it is the proper marke and token of electe people : and an ernefte peny of the euerlaftyngelpfe / fozit taupfheih a man fro loue of car hip thynges to the loue of beuenly thonges , and of fichhelp lyuct maketh an heuely perione, and the more that natu e is oppielled and ouercome the more grace is gruen ; and the foule throughe newe graceous viluacyons is dayly reformed more, and more but o the pmage of god. J: A: X: X: X: D: D

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Lorde god whiche batte made me to thine pmage and lphenes graunt methis grace that thou balt hewed to me to be lo great and fo ne cessarret othe belth of my foule / that I may ouercome this writched nature whi thedra weth me alware to frane and to thelespinge of myne owne soule. I fele in my fleffbe the lawe of fpune fpgbtpnge frongly agaynft the lawe of mp fpirpte: whiche ledeth me as a theall of a bondes man to obey to fefualyte in many thing? and I may nat resplt the pallyons there of but the grace do affette me theem. 3 haue therfore great nede of the grace and that of the greate babundaunce of thy grace:if I hulte ouercome this wietched nature whiche alway fro my youth hath bene redy and prone to fynne / for after that nature was bifiate and befouled by the fpune of the frite man Adam / the papue therof defeended in to all bys poffe tyte fothat: that nature whichein the fritte creacpon was good and enght wrfe is nowe taken for frinc and for corrup= cion (lo farforth) that the mouning that is nowe lefie buto nature Dzaweth man alway to curll. And that is for this reald S.III. for the 11:

Thethyide boke.

for the lytell accugth and moninge buto goodnes that pet temapucib in it is as a tptell fparkell of fpacthat is hod and ouce bylot with affes that is to fare the nas turall teafon of man whiche is all about bylapped and ouerbylled with Darkenes of ignozaunce/ whiche neuertheles hath pet power to tuge bet wpric good a bade and to the we the opftaunce and the biner: tyte bet write true and falle: howe beit that through wepknes of it felfe it is nat able for to fulfpil all that it approueth me hath nat fpthethe fpifte fpnne of Abam the full leght of trouth/nethe (wetnes of affercyons to god as it bad fpafte. Df this it commeth mofte mercpfull loide that in my inwarde man that is in the reason of my foule, 3 delpte me in thy lawes / and en the teachinges knowinge that they are good, and rpght wpfe, and holp, and that all francis cupil/ and to be ficd: and eschewed/ and pet in mp out warde man: that is is to faye; in my flethely felynge 3 ferne the lawe of fpnne / whan 3 obept rather to fenfualpre than to reafon. And of thes it folowethealfo / that 3 well good / but to perfourme it withoute thy grace I may nat for bepanes of my felte. and

The thyede boke. fo. C. rrrbiif. and lotpme I purpole to do many good pedes/ but foz grace Wanteth that Guibe belpeme i 3 go bach warbe and faple in mp dopinger 3 knowe the wave to perfece. spon and howe I thele do I fe it cupdes ly but for 3 am lo oppreffed with the he= ur bourden of this corrupte bodge of frit Ilpe fipil and eple nit to peif cepon. \* D Lorde howe necessarpe thereore is the grace to me : to begrune well / to contrs newe well, and to ende well: for without the I map nothpinge do that good is. \* D benenir grace : withoute whome oure meretes are nought worth / nethe gyf. ten of nature no thringe to be ponteed / ne craftes : or riches nothpuge to bere= garded inebeaute i ftrengthe imptte ine floquence / nothpuge map anarle / come thou hortely and helpe me . The grfres of nature be commen to good men ant to bad but grace and loue are the applies of the electe and choice people whereby they be marked and made able and worthy to baue the approposite of beuen. Thes grare is of fuche worthpucs that neither the grite of prophere ine the workinge of myracles ne pet the grite of couringe & knowlege may nothing anaple without D.IIII.

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fe/ne pet farth/hope/ ne other bertues be fo nat acceptable to the without grace and bi charite. D bleffed grace that maketh the poore in fpirite, to be ty the in bertue and hom that is tyche in worldly goodes ma helte meke and lowe in herte / come and Descende in to my soule & fulfpli me with egy ghostip confortes that it fayle nat ne fagnt nat for wermes l'and depnés of u felfe. I befeche the lord that I may find grace in thy fight/for thy grace hall fulfple to me/thoughe I wante that nature Delpreth/for although I betempted and verco with troubles on euery fpde/ pet 3 Chalnat nede to diede whiles the grace is with me/for the is my frength/ the is my coforte / and the is my counsaple & belpe theis fronger than all mone enempes! and wyfer : than all the wyfefte of thes worlde / the is the mapfires of trouth/the teacher i discipline, the lyght of the herte the coforte of trouble / the bruce aware of heupines/the auopder of diede/the nous rither of Deuveron /and the bipnger in of swete teares and devoute wepinges what am I than without grace / but as a dipt Robe to cafte awaye. Braunte me thet: forethat thy grace may prevent me and folome

The thrate boke. Fo. L. rerie. s be folowe me and that it may make me ener and buly and dyligence in good warkes buto mp deathe/fo motett be. 2 men.

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Ehat we ought to forfake our felfe/ and for to folowe Chrifte by bernnge of hys Aroffe. The.lri.. Chapitre.

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I fonne asmuche as thou canfte go out fro thy felfe and fro thyne owne well fo muche thou maid entre in to me / and as to defpie nothinge outwardly beyngeth peace inwardely in tomanes foule / fo a man by an inwarde forfakping of hym felfe topneth bim bito gob. I well therfore that thou learne to baue a perfyte forfahpinge / and a full relygnpug of the felfe in to me band; with out with faringe or coplaring and that thousoloweme for I am the way / I am the trouth / and I am the lyfe: withoute a wave no man mare goo! and withoute trouth no man may knower and without lpfe no man mapelpue & amthe wape whiche thou aughteft to go! the trouthe whiche thou pughteft to beleue / and the lyfe whiche thou halte hope to have 13 \$.0. am

The thyrbe boke .

ain the war that can nat be defouled the trouth whiche can nat be decepued / and the lpfe that neuer hall haue ende/ 3 am the way most fregght/ the trouth move perfpresand the lyfe mofte forhfafte a bief fed lpfe/ and a lpfe bumade that made all thynges / pithou dwell and abpoe in mp way / thou halte knowe the trouth / and trouth hall delyuer the / and thou halte come to eucriaftyngelyfe / pribon wylte come to that lyfe kepe mp com aundeme. tes pf thou welte knowe the trouthe bei leue mp teachynges pf thou wyll be pers fpte: fell all that thou halt pf thou wplie be my dyscryte forfake thy felfe / pf thou wpite haue the bleffed lpfe / dpfppfe thps present lyfe / yf thou write be craited in beuen meke the here in erth and pf thou welt reggie with me bere the croffe with me / for truely oncly the fernantes of the croffe hall fynde the lyfe of bleffedfalnes and of euerlaftpnge lpght . D lozde 3cla for asmuche as the ware is narowe, and Atapte/ and is also muche dyspised in the wollde grue me grace to bere gladly the bispilinges of the worlde. #: There is no Ceruaunte greater than bis Lorde / ne no dysequie about bys may feet / let thy fees uauns

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The threde boke. fo. C.tl. the naunt therfore be ererepfed in the wates dup fortherents the belth and the very pers am feccion of ipfe b) at fo cuer I rece or here belpbethat wape / it refreligeth me nat ne belpteth me nat fully . Bap fone for as muche as thou knowelle their thruges / and hafte red them all thou halte be biel scouftboufulfpll them, he that hathe mp comaundementes and kepeth them, he it is that loueth me and hall loue hym ! and I hall hewe my felfe buto bym aud hall make hom fotic with me in pekong bome of my father. Lorde as thou hafte farbe and prompfed fobett done to me: 3 have taken the croffe of penaunce of thy bande: and I ha! here it buto my beth as. thou hafte put it to me to do. joz the lyfe of enery good mais the croffe, & it is alfo the way and leder to Pacadyle and now ties begon it is nat lawefull for inc to go abache fro it neit is nat behoueful for me to leuc it: haue donc therfore my welbelo= ued brethrene/go we forth to gether Jefu halbe with ve for Telu we haue takethis croffe / for Jefu lit vs perfeuer & be hall be out helpe that is our gupte & leder. Lo cur konge goth before va that hat fyght for us/folowe we bym arongly drede we noperplics

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The thribe boke .

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Lhapitre.

I fone pacience and mekencain ad ucefite pleafe me moze / tha muche confolacyon and beusepon in prosperite! wup arte thou so hear for a lytell worde far de oz done agapufte the/if it had bene more thou bulbeft nat have bene moned therwith / but let it nowe ouerpaffe : it is nat the fpeftel and it hall nat be the lafte if thou lyue longe. \* Thou arte manfull priongh as longe as no aduetlyte falleth to the and thou canft well grue coularle and wel cauft thou coforte and Arengehe other with the wordes. But whan aduct fire knockern at the doze thou fariefte as none both of count iple and frength / bes bolde well therfore the great fraulte whi the thou had bagly expergence of in tytel chiccics

The thride boke. Fo. C. tli. ngly ebiret . Reuertheics it is fo: thy ghoftip tent that furbetby nges and other iphe be fuffred to come buto the / purpofe thp felfe in the bette to to the belle that treth in the and than whan fuche tribulacpos hall happen to fall onto the / aithoughe r greuc p'rettet it nat bolly cuerthich the nelet in nat longe tary with the. And at the lefte fufite it pacy ently althoughe thou may nat fuffre it glably. Refoicouce though thou be loth to here fuche thing? and that thou fele great indignacy & bets at m the herre per thauft the fife come lowe in thrue owne fright and fufice no mordinate worde palie out of the mouth wherby any other myght be hurted, and than all fuche indignacron haibe anone aswaged and soone appealed in the. And than alfo that wh che before was taken to fo great beupnes to the Chall anone be made fweie and pleasaunte in thy frght. for pet lpuc I farit out lorde redp for to belpe the and to coforte pe more tha cue 3 dyd before / pf thou wylt boely trufte mme, and benoutly call for helpe to me. Bequeet in berte / prepapre the felfe pet to mobe fufferaunce. fortt is nat all loft thoughe theu fele thy felfe ofte troubeles 10

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The thride boke.

or grenoufly tempted. Ebruke theu arte a man and nat god, a ficfficly man: a.d no angeli/howe mayit thou alway france ics mone flate of vertife, behan that wanted for to angels in beuen: and to the fyalle man tak in Daradpfeibe whiche itode nat longe / ma 3 am be that reple by they in that be for fog rowfull to belity and conforce / and thole pat that knowe they zowne unftablenes: 27 lpite them by to be flabled in the frabt of luft mp godh co for cuer. \*: Lorde bleffe be bb the noty worde: It is more fweter to my fue aft mouth than hony combe. what hulde 3 boin al my iroubles & heupnes/ ret thou the dyodelte nat somigme conforte me with thy hollome and fwete wordes : therfore it hall nat force what trouble or aducts frte: 3 fuffre here for the forbat 3 map in the ende come to the poric of cuertaffping helth. Brue me a good end and ableffed passage out of thes wellde have mende on me my lorde imp god i and byrecte me by a fiterght and a redy waye in to thy hongbome : 3 befeche the. Amen .

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The thride botte. fo. A. xlii. 3 fone be wate to opfpute of brgbe maters and of the feerete tugemens ics of god, why thes man is fo lefte / and forfaken of Bod / and why thys man is takento fo greate grace / wby alfo one man is fo muche troubled : and an other fo greatly auaunced. Thefe thyng ouers palle all mannes knowledge/ ne to ferche goddes tugement/ no manes reafon map suffice ne pet bys bysputacyon. Thertoze whan the ghodip enempe apret the buto fuche thyinges : 02 pf any cutyous men afke of the fuche queftyos: anfwere with the prophete Daupt: and fap thus. Lorde thou arie rygt, twpfe and thy lugemeics are true and be tuftified in them felte/mp tugemetes are to be dieded and nat to be bilcuffed by manes wpt/for they be to ma nes wette inconprebenipble/bewate alle that thou ferche nat / ne reason nat of the merites offaintes whiche of the was hos lyer than other or b bich of the is bigher m beue. Suche queftions otte tymes no: tiffe great Arpfes & bup:ofirable trafos ninges and procede of pape & baingloap wherby enune fpzyngeth and difcencpon/ that is to fap whan one labourerh to pfer this fapnice an other this. And ituely a Delpie

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befyze to knowe fuche thinges rather by plefeth tapnics than pleafeth them. for 3(layth our lorde)am nat god of difcen. epon and trepte : but of bupte and peace the whiche peace flandeth tather in true mehenes than in exaltringe of them felte. some menne be more flyzed to loue thys fapure 02 pt : & that with muche greater affecepon, but teulp that affecepon is ofte tymes more rather a manly affection that a godly: am nat I he that have made all fayntes (pes truly) and ouer that I bave gyuen the grace / and 3 haue gyue them glory. I knowe all they? merpies / I pie uented them with the fuetnes of mp bid fpnges. \* I knewe mp electe and cholen people before the worlde was made/x:3 have chofen them from the worlde : they haue nat chofen me/3 called them by my grace/ 3 diewethem by my mercy/ 3 10 them through temptacyons / 3 fentethi inwarde cofortes/ 3 gauethem perfeue taunce: \* I crowned thep; pacience x 3 knowe the ipafte man and the laft: 3 loue the all with an buchymable loue. Thus 3 am to be prayled in at my fayntes/ and aboue all thringes to be bieffed & bonous red in all and in enery of them whome I III

The thyede boke. Jo. C.rlill. have to glosioully magnyfied and predes finate without any merytes in them go pug before. Therfore he that dilprapfeth the lest of my fayntes / both no honour so the greatest / for I baue made bothe the leffe and the more / and he that dyfprays feth any of my Sayntes / he dyfpzapfeth me and other of my fagntes in the kyngs dome of heuen / for they be all one / fatte onied and knyt to gether in one fure bode of perfite harite. They fele all one thing and they wyll all one thynge/ & they loue to gether all into one thynge/ & they loue me muche moze than them felfe / oz theyz owne mergies / for they be rapte about them felfe and be drawen fro they owne loue, and booly be tourned in to my loue in the whiche they refle by eternall frups tion. There is nothing that may tourne them from my loue, ne that mape thrust them downe out of thep: glozpe/for thep be full of eternall trouth / and b:cnnc in= wardly in foule with frie of cuctlaftynge thatptethat neuer halbe quenched. Let all them ceffe therfore that be carnal and belity a that can nat loue but prpuate top to ferche the flate of mp bleffed farntes in heuen/ tox they put awaye and adde to Impta. T.l. therz

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The thride boke.

thep: merptes as thep favour and nat at ter the pleasure of the ciernali troutie of god. In many folkes is great ignozauce but mofte fperpally in them that baue fo lytell lyght of ghoucip buderflandpinge: that they can nat loue any persone with a cleane loue. Many alfo be moued by a natural affectpon or by a worldly frende= Chype to loue this fagnt or that/# as thep imagine i erthip thinges fo they imagen of beuelp thig: /but there is a bifface meo perable betwyrte thinges whiche inpfile me imagene by naturall reasoul a which men trucky illumphed with grace bebolde by beuenly cotemplacion. Bewate iver= fore my fone to treate curpoully of fuche thiges for they paffe thy knowledge, and endeuoutethy felte / that thou may fie be worthy to be nobied with the lefte farnt that hall come to heuen. And if percafe a man myght knowe who were bolger / os who hulde be taken greater in the kynge Dome of beuen/what Gulbe that knowe. lege auaple bem f but if be wolde therbp the moze meke hym felfe / & the moze tyfe therby into the laude a prapfpnge of mp name/trucip nothynge . Eberfore beis muche moze acceptable to god that then kcib

The thyrde boke. Jo. C. lriif. keth on the greatnes of his fpnnes / 3 of the lytelnes of hys vertues/ & howe fatte be is fro the perfeccion of the lefte fagnts that is in beuen/ than be that argueth of thepz greatues or of thepz litelnes or blef fednes of ipfe forgettynge them felfe . 38 to better affo with knout prapers & with weninges a teares mekely to prap tofain tes/Hiocail tothe for beipe / than bapn. ly to fercue for thepr perfeccion. They be very welcounted with the top that they baue if min wolde refraincibem felfe fro fuche bapne argumentes. Thep glozifpe nat them felte of thep; merpies ne thep a ferpbe no goodnes to the felfe but ther te ferre all goodnes to me / for they knowe well that 3 of mp infinite goodnes 3 cha rite hauc gruen al birothe. And thep be fo muche fulfplico with louc of the Bod. bede a with our paffinge toy that no glo ty may want in them/ne no feliepie. And the bygher p' they be in heuen the meker thep beinthem felfe/sthe moze npghe/# the more loupinge bito me. Therfore it is wattentutbe Apocalips/thacfaint; in be uen lapde thepz crownes befoze god & fell profirate on thepr faces before the meke lambe that is Jefu and ther worthppped Impta. T.II. bym

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The thyroc boke.

bem as thep: loide god, that is and thail belpupnge euermoze without endrige . Amen . Many ferche who is bygheft in beuen that knowe nat whether they hal be worthy to be nombred with the lefte / that hall comethyther for it is a greate thonge to be the lette in beuen / where all be greate for all that hall come thyther / halbe called the fones of god and fo hal thep be in dede/ the lefte there halbe conted for a. Al. a fynner of a. C. pere Chall be fet at nought. whan pe apostics aftico amonge them felfe who thuld be greatelt in the hyngdome of beuen . They berde this answere of Chain. but pe sapte be be couerted fro pour fpine : a be made meke as lytell chylbren/pe may nat entre in to the kying tome of heuen. De therfore that maketh hpm felfe as this lytel chylde be halbe greateft in the kyngdome of heuen wothan be to them pt opfdapne to meke theym felfe with lytell Lhyldzen : for the meke pate of heuen well nat fuffre them to cutte in to it/wo also be unto the ryche proude men that haue thepr confolacyon here. for whan the good poore men hal entre into the kyng winc of god/thep that frande weppinge and wapipinge without. lope

The thyide boke. Ho. A: rlb.
tope / pe than ye that be meke and poore
in spirite/ for yourcs is the kying dom't of
god/so that pe walke and holde your tout
ney assuredly in the way of trouthe.

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is to be put in God onely . The.lrin.Chapitre.

15:4:0 Horder what is the trufte that 3 haue in the style / or what is my amdofte folace of all thpuges bus der heuen. Is it nat thou my lorde Bod whose mercy is withoute mesure / where hathe it bene well with me without the or whan hathe it nat bene well with me thou beging prefent, I had leuer be poore with the than tyche without the / 3 hab leauer be with the as a pplgerme in thes worldesthan without the tobe in beuen / for where thou arte there is beuen / and where thou atte nat/there is bothe bethe and hell . Thou arte to me all that I des fpze/and therfore it behoueth me to fighe to the/to cree for the/and bettely to pray to the I have nothpuge to trufte in that may belpe me in my necestytes but onely the/for thou arte ing hope/ thou arte inp T.III. trust

The thyrde boke .

ssufte/thou arte my conforte/ a thou arte mp mofte fapthfull helper in euery nede/ man leketh thatis bys / but thou lekelte my belth and profpte / and tourneite all thynge into the befte for me / tor pf thou fende temptacions and other aductivics thou orbepuelt all to mp profpte/forthou arte wonte by a thoulande wayes to prone the chofen people. \* In whiche profe thou arte no leffe to be lauded and pray. sed/tha if thou haddelt fulfylled the with beuenly confortes . In the lorde therfore Fput mp trufe: and in the 3 bere paciet ly all my aduerlites for I fynde nothyng bithout the but buftablenes and foly/foz I fe well that the multytude of worldelp frendes profiteth nat/ne that ftronge bel pers nothringe map auarte ne wyfe cous fapier gyue profptable counfapie:ne cons npnge of boctours gpuc cofolacion ne ty ches belpuer in time of nete ne feerece pla ce any thing befende/if thou loade to nat affpfte belbe/conforte/confaple/informe/ and befende, for all thringes that feme to be ordeined to mance folace i this worlde tf thou be abfent/ be right nought worth ne map nat bapnge to man aup true felp eyte thou arte the ende Horde of all good thyuges

The threde boke. fo. C. lebi. thrngca/the hygbnes of lyfe and the pro founde topfdome of all thyinge that is in henen and in cribe / whertoze to truffe in the aboue all thinges/18 the greteft cons force to all the letuauntes. To the thers forc I lyfte input cyen/and in the only 3 put mp truft imp loide mp god the father ofmercy/ bleffe thou / + balowe thon mp foule with the beuenly bleffenges / that it mape be thy owellynge place / and the fere of the eternall glose fo that nothing be founde in me at any time that may of: fende the eye of the maiche / beholde me lorde after the greatnes of thy goodnes/ and ofthy manyfolde mercyes and gras eicusty here the praper of methy ponzell feruaunt / outla wed and farre eriled into the countre of hadowe of deth / Defen de: and kepe me amonge the manpfolde perilles: and bangers of this corrup tpbletrie/# opzecte me throughe thy grace by the way of pea ce into the countre of ca uerlaftyng elerenes wout ending . Amen.

FIRE.

Dett

I Dere after foloweth the fourth boke of the folowpage of Chapte whiche treateth moftefpecy ally of the factamente of the aulter .

(+,+) 1:1 (:/:)

Prologus.



Ome to me ( farth our loze )al pe that labour and be char ged & 3 Chall grue unto you refecepou And the brede that 3 hall gruc bnto pou hai be mp fiel. the / for the lyfe of

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the worlde. Take it & cate it / for it is mp body that for you halbe gyuen in factys fice/do pethis in temembraunce of me for who eateth mp flefthe: and bryns keth my blode, he hall owell in me and I in hym/thefe wor des that I have faybe you be sppepte' and infe.

でそれるというないとなるとは 虹he

The fourth boke. Fo. A. rlbii.
with howe greate renerence
Chapite is to be recepued.
The fyrite Chapiter.



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eternall trouth: these wordes aforesayde be the wordes / all be it they were not sayd in one selfe place. \*: And for that they be the wordes/I

well thankefully ataythfully accepte the they be they wordes / and thou halte spoken them / and they be nowe where also; for thou halt sayth them for my helthe/I well gladly recepte the of thy mouthe to the ende they maye be the better sowen: and planted in my herte / thy wordes of so greate pric full of sweines / and soue greatly excepte me. But lorde my synnes fire me greately and my consepente nat pure for to recepte so greate a mysterge; draweth me sore abacke. The sweines of thy words puoketh me/but the multitude of mone offences charge me very sore. \*
Thou comandes that I shall come unto

H.b.

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the tapthfully if I woll have parte with the and receput the nozphp ig of immor talpte. And coucpte to optapne the glosp and lpfc eternall. Thou fapeft lozte/come pe buto me that laboute : and becharged and I hall ceftelhe pou . D home fwete and howe ampable a worde is it in the eare of a spuner that thou lorde god well byd me that am fo poore and neby to the communion of the most tholy body. But what am I lorde that I bare preiume to come to the . Lo ber en and carthe mare nat comprehende the / and thou fareffe come pe at to me/what meneth this most miche worthouse a this louch a frent cip brodping / howe hall I dare come to te whiche knowe nat that I have wice any Ebpinge well/howe hall I biping the inio mpne boufe whiche to ofte baue offended before thy face. Angels & archangels hos nour the/s trgbtbpfc men diet the/and thou fapelt pet come pe all buto me / but pt thou lorde haddeft fardett/ who wolde beleue it to be true. But thou had comau ded it/ who durft attepte to go to it. Poe that tufte ma labourco an hobied perc to make the Oppe to pe ende he mpght be fa ued with a fewe of bis people/howe may 3 prepare

The fourth boke. fo. C.lebiit. I prepare me than i en boute to recepue the with due reuerence that art maker & creatoure of all the worlde. Apoples the feruant & greate familier & fpeciall frembe made the arke of tymber nat corruptible which he courted with reght purer golds sput in it the tables of the lawers 3 a coz supte creature / bowe thall & fo lyghtely dare recepue thethat arte maker of the lawe agpuer of grace alpfe unto all crea tures. The wpfe Balamonking of Ifras el coifico a meruailous teple to the prays fpug of the name i the space of.bu. peres abp. viii, dapes balo wed the fefte of the de bicacion of the fame/be offred a thousabe pealible holtes & put the arke of god ithe place made redp for it with great melody of clatios & trupettes. Dobe Date I tha that am mofte poore amog other creatus tes recepue the i to my boule which fear= felp haue well fpent one butte of tyme oz one balle boure of mp tyle. \* @ mp lozde bowe muche audpeth thep to please the/F bow lytel is it that 3 do bow lytell tyme take 3 whan 3 dispose me to be houseled felbome am I gathered to gether in the / e moze feldime am I pourged fro hauing my mynd ouermuch on worldly thinges and

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and certagniy no bupzofitable thought ought to come into the boly plence of the godbede noz no creatures ought there to haue place/for I hall nat recepue an Angell / but the lozde of angels in to myne herte/Reuertheles there is a great Diffe, rence bytwene the arke of Bod with his relykes & thy most pure & precyous body with the vertues/ whiche are more than can be spoken / a bet wene the facty spee of the olde lawe / that was but a frgure of the newelawe/s the true hofte of thy picclous body that is the accopy Memet of all the olde factifyce/why than am 3 nat more cuffamed to come to the / why do I nat prepapre my felfe with greater bilg: gence to recepue this boly & bleffed facta met fpth the boly aucpent fathers the pa triarkes & prophetes/king & princ with all the people haue hewed fo great affecs cion towardes the feruice in teme paffed \* The mofte deuoute & bieffed kynge the kyng Dauid went befoze the arke of god & honoured it with al bie ftrength alway remembipinge the great benefptes befoit gpuentothe fathers / he made orgas of Diners mances & alfo Phalmes which be ordaqued to be fonge/s he bim felfe fongt them

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The fourth boke. fo. L.tlit. the with great gladnes / and ofte tymes with his herpe be beig fulfplied with the grace of the holy ghost taught the people e to of I fracil to laude & prapfe god buth all they? herte/& dayly with they? mouth to bleffe bym a preche his goodnes. And pe mere were hewed tha lo great benoció umébrance of laute & prapfing to god be forcthe arke of the olde teltamente, howe muche reuerece & denocion ought we tha nowe to haue ithe plence of bys holy las tramet ain the recepuping of the moners cellet body of our lorde Jelu Chrifte mas ny tene to dyuers places to bilite relphes offapntes & meruaple greately whather bere of thepre bleffed ded . Thep fe great buyldinges of teples/& behold how their bonce & holy rely as be courred with fylk flapped in golde . And lothou mp loide god thou arte prefent bere with me in pe aulter: the moste holy fagnt of fagnts ma ker of all thynges & lorde of Angels. Dite tymes there is great curtofite & banite in the fratt of all fuche thinges & litel frute tamedmet is had therby a that specially where there is fo lyght recouse / & wane: tynge without any contricpon goyne bes forc. But thou my lorde god my lorde Je-(u

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fu Chaift god a ma arte bere bole pacfent mithe facrament of the aulter where the frute of cuertaftynge beleh is had pleniu outly as oft. as thou arte worthely & Des uoutly recepued. Butifthat Gali be bone frupicfully there may be no lpghtnes/tu ryoully/noz fenfualpic/but ftebiaft fapth denoute hope and pure charite. \* D gob fuifible maker of al the worlde howe mer uayloufly boffe thou with bs/ howe fwetely a howe gracyoully oplocf at thou all thinges to the cholen people 10 whome thou offereft thy felle to be taken in thys glonous facramet. Certainly it furmou. teth all understandpinge a it deaweth the hertes akpudelety the affection of all bes uoute me. The true farthfull people that dispose al they? iffe to amendement : res cepue ofte tymes through thes gloryous facramet great grace & deuberon & great loue of vertue. \* D meruaplous & fectete ly brode is the grace of this factamet the whiche the farthfull people of Chaine do only knowe/ for inflocis & they that true in fpine may have ther of no maner of er periece. In this facramet fpiritual grace 19 gruen / athe vertue that was lofte in thep; foule is repapied a the beaute that was

Po.C.lerr. The thyrde boke. bas defourmed through fpue retourneth agayne/a the grace of this factamet fom tome is fo muche that of the fulnes tf tes notion ibar cometh therby nat onely the mynoc but alfo the feable bodges recours they ! former ftrength. \* : But berep it is greatly to be foromed that we be fo flowe encelyget / a that we be appred with nos more affecepon to recepue Chain than we be for in bym Ganbeth all merpte & bope of them that halbe faued be is our beith sour redemperon be is the confortour of all that lyue in this worlde, and the ctera nall refte of fapntes in beuen. And it is al loftreately to be forowed / that fo many take to iptell bede of thes begbe mettere whiche gladeth the benen & preferueth al the worlde. Alas the blydnes & hardnes of mannes bette that taketh no greatter bede to fo noble a gyfte, but by the daply blig therofis neclyget a taketh iptel bete berto/ifthis bleffed factament were mp miltred only i one place & colectate by one picede in the worlde, with bow great dea fre thinken thou the people wolke renne lo that place a to pt peft that they might le there thele beuenly mpfterpes. Rowe ibere be many pen; a crift is offred i many places

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places that the grace: and love of god to ma may appere to much the more as the holy comuny on is spred the more abrode throughout the worlde/thanking be to per therfore my loide Jesuthat thou bouch saufe to refreshe us poore outlawes with thy perous blode to street by with perous blode to street by with perous blode to street by with point of the world with the perous blode to street by with perous blode to street by with perous blode to street by with the street of the particle of the street by the street by the street by that the great goodnes that the great goodnes that the street of

god is gyuen to man in this bleffed factament. The.u. Chappter.

My lorde Jelutruftyngi thy great goodnes & mercye I come to the as a tyke man to bym that hall beale bym: and as hethat is hongry & thursty to the foutagne of lyfe/that is nedy to the kyng of heuen as a leruaut to bis lorde a crea ture to bis creature/and as a befolate per fonc to bis meke and bleffed confortout. But howe is it that thou comefte to me/ who am I that thou wyll grue the felfe buto me/howe dare 3 a fynner appere by fore the/a howe is it that thou weit bou chefaufe to come to fo fymple a creature thou knowell the feruaut a feelt welthal he hat h no godny of hi felfe wherby thou quiden

The fourth boke. fo. C.li. buldeft grue this grace buto hym/ 3 cos the felle therfore myne owne on worthynesse and I knowledge thy goodnes/I prayle the pite and pelbe the thankinges for the great charite. Mercip thou doeft all thes for thene owne godnes / and nat for mp merites that thy goodnes maye thereby the more appered # sup charges the more largely thewed / and thy mekenelle the moze bygbly be comended. E berfoze by= cause this pleaseth the/and thou baft cos maunded that it Quide thus be done: the gooducs : alfo therin pleafeth me / and wolde to god that myne iniquyte telifted ituat . D mp lozde Jelu howe greate res ucrence and thankpinges with perpetual playlynges of thy name ought to be gps uen the toz the tecepuping of the holy bo= dy/ whose dygnyte no man is able to ers e pet presse. But what shall I thynke inthys out, communion, and in gornge to my Loide god / whome I can nat worthpppe as I ought to bo / and pet 3 despic to recepue bym denoutly. But what may I thynke better oz moze helthfull to me than boly to meke my felfe before the eraltyng thy that infinite goodnes farre aboue me. I laude the my loide god and hal crafte the euer= Impta. List. laftyngig

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laftengly . 3 opfpple my felfe / and fub. miptte me to the and loro be greately the bepenes efingue imqupte. Thou arte the farnte all farntes and 3 am the fyleb of all fpnners / and pet thou inclpnefte thp felfe to me : that am nat worthpe to lote towarde the. Thou comment to methou well be with me. Thou bidded me to the feafte/ thou wpite grue me thys beuenip meate this Angels tobelo cate whiche is plannip none other but thy felfe i that arie the lyucly breade whiche difcenbefte fro beuen & grueft ly fe to the worlde, bes holde loide tro whee al this love pecket and howe great goodnes Chpneth bpo bs a howe greate thankes & praples are bue to the therfore. D howe belenfull a bowe pfitable a coufapte was it whan thou of Daynelt this glozious factament/ & bowe fwete/ a bowe topus a featte was it wha thou gaueft thy felfe as meate to be cate. Dlorde bowe meruaplous is the werke! howe myghip is the bertucit bowc farre bufpekcable is the trouth. Be the worde all thinges were made & al thinges were bone as thou haft comaunded it is mets uaplous thrng and worthr to be beleued and farre avoue the bnderftanding of ma that

50. £ 1110 The fourth boke. that thou loade that are god and bet, at art holy concepned under a lytel igher (8 of breade and wyne and arte caten with out confumpage of hym that take. hines e that thou that atte loide of all thringes and that nedell nothinge in the worlde woldest op this glozyous factamet owell in bs/kepe thou input bette and inp bodp immaculate that in a glad & a pure colep. ence. I may ofte tomes celebrate top mif teres grecepue the to my euerlaftig heith which thou hafte order ned moft fpeciall p to the bonoute a perpetuall memore o mp Coule be thou mery & glad for fo noble a gyfte and folynguler a rofozte lette to toe in this bale of mpierpe/for as ofic as thou remembica this milicry and takelt the bodye of Chailt fo ofie thou woakelt the worke of thy redempeyon/s art made parietaker of all the merpics of Chapte Truely the charpte of Chapte is neuce minificb/and the greatnes of bye mercy. is neuer glumed: therfore thou oughtelt alway with a newe ienewings of myr be to difoofe the to it a with a well aburfed and a bepe colideracion to thinke on this great millery of heltb/it thulb feme to pe as newe & as plcafaut a top & cofort wha Impta. C1.11. trou

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thou finged malle or herest it/as pfehrist the same day systemered into the wombe of the byrgyne and were made man/or if he the same day susteed a dyeo uppon the cross for the belth of manky noc.

(:.( ::: /:/ (:/:)

to be houseled. The thyrde Lhappter.

Lord I come to the to the ente that it maye be well with me throughethy gyfter and that & mape tope at the boly feaste that thou of thy great goodnes baft made redy io: me In the is all that I may or hall ochrec/ for thou acre my belthe and my redemps eyon/my hope/my frength/ my bonoure and glozy. Make me thy feruaunte toys bap mery and glad in the for 3 haue lpft mp foule buto the nowe I delyze deuout ip/a reucrently to recepue them to myne house that I mave desene with sachee to be bleffed of the / and to be accompanyed amonge the chyldzen of Abzaham / my foule conepterb to recepue thy bodye, mp herte despreth to be oned with the betake thy felfe to me loade, and it fuffyfetb / for without

The fourth boke. fo. C.lil. withoute the there is no coforte! ne with out the I may nat be ne without thy by Acacpon I map nat lyuc and therfore it behoueth me ofte tymes to go to the and for my belthe to recepue the fest haply pf I hulde be defrauded from that henculy meate I hulde faplein the wape. 5 90 thou favoeit the felfe most mercyful Jefu as thou were preaching unto the people and heleddeft theym of they? fykenes / 3 well nat let the retourne into they? hous fes fastyinge leste they faple by the waye/ bo with metherfore in lyke maner / that hafte lette thy felfe in this glozious facta ment for the conforte of al faythfull people. Thou arte forfake the true refeccyon of the foule, and he that worthelp catety the halbe parte taker: and hepre of eters nall glorp/ it is necessary buto me that fo ofic do offende, fo fone ware dull & flowe! that by ofte prayours and confessions 3 map renewe mp felfe / purefye my felfe / and kyndic my felfe to guyches / and fas uoure of spirite/lest haply by longe chtep npuge I myght all feo that holy purpole for the writes of man and woman be froi thepr pouthe proude and redp to cupil , & but this beuenly meterpue bo helpe/mant ZI.III. mar

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mar anone fall to worke and worke:thers fore this holy comunpou braweth a man fro cupil and coforteth bym in goodnelle if I nowe be ofte times fo necipgent and flouthful wha I am comonde what buld 3 be if 3 recepued nat that bleffed medp ane not fought nat for that great helpe! and thoughe I be nat cuery day aptenor disposed to recepue my creatoure/ neuers theles I hali take bede to recepne bpin in tymes convengent / fo that I mape be parte taber of lo greate a grace / for it is one of the most papucppall cofolacions to a fapibfull louie: that is to lave /that as longe as be is as a pplgrpme in this mot tall body that he ofte remembre bis lord Bud and recepue fipm that is hys onely beloued aboue all thonges. Itis a mernarlous goodnen of the great prtpe that thou lorde haft anenfte be/that thou erea tour & gpuer of lyfe to all fpirit; boucheft Cafe to come to a poze creature, and with thy godhede and manhote to refrethe his hungre guck. D happp is that man and bleffed is that foule that deferuein beuout Ip to recepue his lorde god and in that re cepupage to be fulfelled with a foreptuall tope. A D home greate lorde dothe he rereceput

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The fourth boke. fo. L.lrrr. tepue, howe well beloued a gefte both be binge into hys house, howe toyous a fe lowe bothe he recepue / howe farthfull a trede doth be accept/bowe noble a spoule both he enbrace, that recepueth the / for thou arte onelp to be beloued before all o: thee, and about all thonges / let beuen & carth and all the ornamentes of them be arllinthy prefence, for what fo ever thep baue worthy laude or praple / they baue it of the larges of the gefte, and pet thep map nat be lyke to the bonoute and glos tp of the name / of whose westoome there 18 110 nombre noz meafure.

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That many commodytes be gys
uen but othem that devoutly
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mente. The.uu.
Chapiter.

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O tante with the blesspages of the sweetes that he mare describe for to go teuerently and demoutly to this highes a trament/street by more bette in to a full beholdig of the/& teliuer me tro the great hoth & paines p 3 have be itime passed bilitie.

bilite me in thy goodnes & grue me grace to tafte inwardely in my foule, the fwetnes that is hyd fecretly in thys bleffed fa cramente as in a moofte plentuous foun: tapue. F Thumpne allo mpue epen to le and beholde fo great a mpfterp & ftregthe me that I mave alwaye faythfully & uns doutedly beleue it/foz it is thy operacyon and nat the power of man / thy booly in-Attucpon & nat mannes inuencpon . And ther fore to take and to buderstande these thinges no man is sufficeent of bem felfe and they also overpasse the subtrite of all angels and beuenly fpirites / what mare I than most buworthy fynner carth and afches ferche and take of fo brgb a fecrete but onely that in Cymplenes of berte / in a good fable fapth and by thy commans bemente / I come to the with meke hope and reverece and beleue berely that thou arte here prefent in this facramente god and man. \* Thou welte therfore that 3 thall eccepue the and kutte my felle buto the inperfete charpte / wherfore I alke the mercy: and delyze that thou grue me the specyall grace that I mave to bense forth be fully molten : and relented in to the and flowe in thy love and never after

The tourth boke. fo. C.16. to intermptee mp felfe with any other co forte. The most begb and most worthy facrament is the lyfe of the foule and bos Dy The inedecone of al foiritual fykenes whereby all byces be cured / paffyons be refrapued/ temptacy os be oucreome and dimpuplibed: the greatier grace is feute vertue is encreased / fapith is flablysched / hope is arenathed / and charpte is april beled and fpied abiode. Thou haft gruen and pet oftetymes gruefte many greate apfice by this factamente to the beloued feruauntes that devoutly recepue the: for thou thereby arte the aronge byholder of mp foule the repapter of all the inframps ties of maniand the gruce of all inwarte consolacion/and of cotoste in tribulacion and fro the depence of theprobine deices tion thou lapfest the agapue into a firog hope of thy prescruacyon, and reneweste them and leghteft them inwardely with a newe grace , fo that they that felte the felfebefoze recepupuge of that bleffed fa cramet beup and without affeccion after whan they have recepued it baue founde them felfe chaunged into great ghoffelp feruoure land al this theu dofte buto thy electe people of the greate goodnes that C1.b. thep

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they may le and knowe openly by experis ence that they have nothpinge of the felfe but that all grace and goodnes that they bauerthep baue recepued of the : for thep of them felfe be colde/bull/and budeuout and by the they be made feruente quy the in spirite & deuoute folowers of the well/ who may go mekely to the fountapue of Imetenes but that be hall bipnge awaye with hom greate plentpe of fwetnelle / 02 who may flaude by a greate free / but he hall fele greate peretbercof/ a thou lorde atte the fountapne of all Cwetneffe / and she frie al wapes bieunpage / and neuce tapipage / and therfore thoughe 3 mare nat drawe of the fulnes of that foutagne ne bepake thetofto the full. I hall neuer the leffe put my mouthe to the hole of the beuenly pype that I map take fome litel Droppe thereof to refreshe mp thurfte so that I be nat all dired a ware /a thoughe 3 be nat all heuenly and all beennyng in charite as the beraphone and Cheru. byns be / neuertheles 3 Chall endeuer me to fet mp felfeto Deuocpon / 3 to prepapie mpne herte that 3 mare get fome tytell fo irale of the bremmpnge of benenty lyue shough the meacrecepuig of the lpucip factament

The fourth boke. fo. L.lbi. facrament / and what so ever wanteth in me I beleche the my lorde Jelu mode ho ly and bieffed that thou benpngip gra. croully supply in me: for thou hatte bous chedfafe to call all to thy farenge. Lome pe to me all that laboute and be charged and I hall refresche pou. \*: I laboure in the fwete of my body: and am turmenten with the folowe of my herte/ I am chare ged with fpuncs / transpled with tempe tacyons intriked & oppleffed with many cupil palipons/ & there is none that map belpe or that mare belpurt me i ne that may make me faute/ but thou lorde 1500 mp only fauroure/ to whome I comptte me and all mone that thou kepe me i and lebe me into ipfe euerlaftyng/ accepte me and take me into the laude and glozye of thy name that bafte ordayned to methy body and blode into my meate anapake? and graunte me lorde I befeche the that by the ofte recepupage of the highe myle tery the feruoure of denocyon may dayly snerease in me. 5 4 x \* + x &

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mente of the autter and of the facea mente of the autter and of the Bace of preclihode. The.
b. Chapiter.

Athou haddelt pe purcte of Angels and the bolines of farnt John Bap tift: thou huldeft nat forpt be wore thy to recepue ne touche this boly factas mente / for it is nat graunted fortbe metytes of man that a man bulbe cofectate and touche the facrament of Chaife and take to bis meate the breade of angels/it is a greate millerre and it is a great dig: note of preedes to whome it is graunted that is nat graunted to angelles/for pre= ftes onely that be ducly ordanned in the churche haue power to fringe maffe / aud to canfectate the bodge of Chapfter for a preeffers the minufter of goo: blyinge the worde of confectacion by the comaundes ment and ordinaunce of god / and god is there the pipucppall doer: # the mulipble workers to whome is subjecte all that be welleth fand all obepeth to that he coms maundeth. Thou oughteft therfore more to belene almyghty god in this mofte cre cellent facrament/tha thone owne worte or any other byfible token or fpgne. And therfore with diede and renerenceit is to go to this bleffed werke. Take bede than biligently and le fro whens this mpflery and ferupce commeth that is gruen buto the

The thpic bokc. fo. C. lbit. the by the touchying of the handes of the by Chope. E bou arte nowe made a picche and arte cofecrate to fynge malle. Take hibe theriozethar thou faythfully and be noutely offre thy facrpfpee to god in due tyme / and that thou kepe thy felfe with: out reproje/ thou haft nat made the bour ben more light, but thou aite nowe boude in a fragier bonde of opfippipne and of muche more brighe perfeccion than thou were betoze a precle ought to be abouts ned with all vertues : and to grue other crample of good lyfe / hys conuctfacy on hulde nat be with the comon people / ne in the comon way of the world but with Angels in beuen or with perfpte men in erthe that be mofte befte disposed to ferue god. A preche alfo clothed in booly-belles menics bereth the place of Charfte that he chulde humbly and mekelp pray to our lorde for bym felfe: and for all the people be hath before bym and behynde him the franc of the croffe of Charfte, that he dp= lygently hulde remembre bys palipon/ be beareth before bym the croffe that be map dilpgently beholde: and fe pe fleppes of Chapite and fludy feeuently to folowe them/and behynde bym also be is sygned with

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with the croffe that he fhulde gladly and mekely futtre all aduerfityes for the loue of god / he bereth the croffe before ipm / that be buide bewaple bys owne frincs and he bearethe it bebynde bym that he may through copally on bewege the fone nes of other / and knowe hom fette to be Ceras a meane betwene Bob and all the people and nat to ceafe of prayer and hos lp oblacpo tpl be may beferue of almrgbs ty god mercy and grace / whan a preefte Capthe maffe/be bonoureth Bob be mas beth angels glad, be edifieth the churche be helpeth the people that be on ique 1 # grueth refeto theym that be deed , and maketh bem felfe parte taker of all good Deces.

and erercyfe that a man ought to have afore the recepting of the body of Chilk The.bi. Cha-pitte.

I wide whan I thynke of the wors
thenes: and of my great felthenes
I tremble frongly and am confoun
ded in my felfe / for pf I recepue the nat
I fle

The fourth boke. Fo. C. wit.

If the the eternal lyte / and yt I bawoze their tecepus the. I tene into the weath what hall I than bomy good lozde / me believe my protectoure / conforter / and tryth fure countapioure in all my necessates. \* Teacheme good lorde the trythe ware/and purpose unto me some temperate ware/and purpose unto me some temperate this holy my steep / forth is necessary une to me / and greatly prosprable to knowe howe demontly and tenerently I oughte to prepayre myne herte to recepue it/or to consecrate so greate and so goodely a lastifice as it is.

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conscrence, and of the purpose of amendemente. The.

b.iii. Chas

ges with souerapgue reuerence and profounde mekenes of beet and with full faythe and humble intents to the honoure of Bod to relebrate: take and recepue these hoole factamente erampne dilygentely the consequence by true contricyon

contrpepon and meke confestpon & make it cleane after thy power : fo that thou knowe nothynge that greuethioz byteth thy conference or that maye let the to go frely buto it / haus dyspleasure of all thy fynnes in generall / and for thy Dayly er. celles and offences baue lyghynges, and forowying more fpeciall, and if the tyme well faffec it / confelle buto god in fecrete of thene bette the mileryes of all thepals froms i wepe and folower that thou are pet fo carnall and worldely / fo onmorty: fied frothy pallyons / lo full of mocrons of concupifcences fo buware and fo eupli ordered in thy outwarde byttes / fo ofte intryked with vayne fantalies fo muche enclyned to outwarde a to worldly thyn= ges fo neglygent to inwarde thynges/fe redy to laughyinge and dyffolucyon / fo harde to weppinge and copunction/ fore. by to cafy thynges/ and to that / that is lykyng to the fleshe so flowe to penaunce and feruoure of fpirite/fo curious to bere newe thringes and to le fapre thinges/fo loth to meke and abiecte thringes , fo co= uctous to hauc muche /fo fcatfe to gpuc / fo glad to holde/fo bnadupfed in fpcking fo incontynent to be apilifo eupli ozdered

The fourth boke. fo. L.lic. m maners/lo impoziune in betes/ fo gres by bpo meate/fo defe to the worde of god so quyche to refte, so flowe to laboure, so atterpue to fabics fo flepy to bely vigels hally to the ender to unftable to take hebe buto the waye to the ende ; fo necly gente in the ferupce of god fo bulic and fo binde uoute to go to malle, fo daye in the howfen / fo fone fallen at large to outwarde thinges fo feldome gathered to gether to inward thinges, fo fone moued to angre and wrathe folyghtely apred to the opfa pleasure of other, so redy to suge, so rygo= tous to reproue/ fo glad in profperpte/fo feble in aductly tel fo o ite purpolyinge ma np good thynges: and fo fyldome bapng= page them to effecte. And what thou batte thus confessed and bewepte all these des fautes and fuche other lpac in the / with great forowe & difpleafure of thine owne fraplice / fet the than in a full purpole to amende thy lyte! and to profpte always fro better to better / and than but a full respangue, and a hole well offre the selfe in to the honourc of mp name in the auls ter of thy bette as fact afpec to me : that is to fay fapibfull compilig to me bothe thy body and foulc/fo that thou mapft be 3mpta. E.l. worthy

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worthy to office to me this hygh factyfice and to recepus helithfully the factamente of my holy body/tor there is no obtacyon more worthy nor fatisfaceyon greater to put away synne/than a man to office him selfe purely and hooly to god with the offertynge of the body of Chapse in make a in holy comunyon. If a man do that in him is and is truely penytente as afte as he cometh to me for grace a forguenes. I am the lorde that sayth/I will not the deth of a synner but rather that he be concerned and spuner but rather that he be concerned and spuner but the that he be concerned and spuner but they all halbe torgruen and pardoned unto hym.

the crosse / and a full forsatynge of our selfe. The. bui. Chapiter.

Cir Lorde Jelu layth buto hys
letuaunte thus. I : 4: As J
banginge all naked with myne
armes loreede bypon the Crosse, offered
my seife buto Bod the for thy synnes /so
that nothynge remayned in me/but that
all wente in sacrifyce / for to please my
father: and to appeale hys wrathe as
neuke

The fourth boke. Fo. C.lr. Renfte mankende / fo thou oughteffe foze to offec the felle freely to Bod/ as muche as thou maptie in a pure and booly oblacyon dayip in pe malle with althy pow er and affection. what require I more of the than that thou buideft fludy bolp to respone the selfe buto me, to: what so euer thou grued belier thyfelfe I regarte it nat / for I loke nat for thy gyftes : bus for the / for as it hulde nat luffyce to the to haur all thynges befydes me: fort map nat pleafe me what fo euer thou giue bus thou grue thy felfe. Difre thy felfe to'me and grue thy felfe all for god, and thy ob lacyon Chatte acceptable. A: Lo Tofferco my felte booly to my father for the / and 3 gane my body and blobe to thy meate that I Chalde be all holy thyne and thou mpne/but pfthou have a truft in thy felfe and doeft nat treely offre the to my wyll: the oblacion is nat pleafaunts and there hall be bet wene be no perfpte onynge . Eberfoze a fre offerpige of the Celfe into me bandes of god mufte go before all thy werkes pfthou wyll optagne grace and the true lpbertpe . Therfore it is that fo fewebe inwardly plluminate and fre bp= saufe they can nat booip forfate thefelfe Impta. X .ll. (102

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(for my word; be true) but a må renouse hym selse he may nat be my disciple, and therfore is thou couspic to be my dysciple office thy selse fully to me with all thynge affects on and love. Amen.

and all ours to god: # to pray for all people. The. ur.

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Chappter.

FDide all thenges be thene that be Lin beuen and carth. 3 delpre to ofs fre my felfe to the in a free and perpetuall oblacyon/ fothat I maye perpetually be with the. \* Lorde in simplenette of herie 3 offre me thys daye to the to be thy fers uaute in thy ferupce and factific of laude perpetuali/accept me with this oblacion of thy preceous body whiche I this day offre to the in prefence of thy holy Aun: gels that be bere prefente inupfpble that it may be to my helth and to the belth of all the people and lorde I offre to the all mp fynnes and offences that 3 bauc com mytted befoze the and thy boly Aungels fro the day that I mpghte fpifte offende butothys daye / that thou bouchefauft through thy great charite to put away al mp

The faurth boke. fo. C.lri. my fpunes and to clenke mp conference of all mytte offences & reftore to me agapite: the grace that I through spnne haue lost and that thou forgous me all thonges patte and recepue me mercyfully in to a bleffed kyffping of peace tof forgyuenes/ what may I do than but mekely confesse: and bewaple my finnes/and continually alke mercy ofthe / forgrue me mercyfull lorde nowe I befeche the for al mp fpnes. displease me muche/ and I well neuer co mpttethem agapue but forowe for them. redy to do penance and fatisfacepon after inp power / forgrue me torde forgrue me mp francs & for the hole name / faue my foule pt thou hafte redemed with thip pre chons plove / 3 comptte mb lelfe poly pa to thy mercy/ I refr gue me in to thy hau: des bo with me after the goodneffe / and nat after mp maipce and wretchebnelle. I offee alfo buto the all mp good bedes /: though they be very fewe and imparinte: that thou amende them & fanctifpethem and make them lykynge: and acceptable to the/ and alway make them better and better/and that thou barnge me thought. I be a flowe and an unprofetable perfor to a bleffed and a laudable ende. A 3 offee T.III. allo

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alfo to the all the defpres of benoute pers fonce/the neeeffrte of myne auncefters / frendes brother spiter and of all mp los ners / a of all them that for thy loue have winc good to me or to any other/and that have delyied and alked me to prape or to Do factyfyce for them or for theyr frendes whether thep be on lyue or dewithat they may the rather fele thy helpe of thy grace and the gyft of thy benenty confolacyon thp protecepon fro all perpls /and the Be= ipueraunce fro all papie i and that thep to beyinge delputred fro all cupls mape in Spreptuall gladnesse pelde to the begire laude and praffpnges. I offre to the alfo mp praper and mp pealpble offerpnge for all them that have in any thynge hynoc red me or made me heupe / orthat haue bone me any hutte oz greue / and foz all thepm allo whome 3 haue at any tyme made heup/troubled/greued/oz fclaunte. red in wordes or oche wittpingly or igno. rautly:that thou forgyue be all together our fynnes and offences agaynft the and of cche of be againft other/and that thou lorde take fro our hertes al fufpicion and indignacyou / brathe / barpaunce / and What to ever may let charge of dimpuil.

The fourth boke. Fo. L'Arif.

the pe fraternal loue that eche of us thulke have to other/have mercy look have mercy on all them that alke the mercy / and grue grace to the that have nede & make us to hande in suche case that we be worthy to have thy grace / & spinally to come to the lyse eucrially nge. Amen.

mat lyghtely to be forborne.
The.r. Chapiter.

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Tbehoueth the to renne offe to the fountapne of grace and met cre/and to the fountapue of all goodnes and purpte: that thou mapft be beled fro the pallrous and byces, and be made moze frougt againft all the tempa tacpons and deceptfull craftes of the enes mpe. The fpue knowpinge / the greatefte frute and byghelte remedy to bein receps upnge of thro bleffed facramei enforfert bym by all the wayes that he can to let & withdrawe all fartbfull & deuoute people fro it as muche as he cante therfore fome men wha they despose tha felfe to it hauc moje greater temptacions than they had I.IIII. Uctore

The fourth boke .

before/for as itts wipten in Jobthe wpe hed fpirpte cometh amonge the chplozen of god: that he may by the olde malyce & wychednes trouble the or make the ouce muche fearefull and perpiered fo that be may dympnyfibe thep; affeceponio; take away thep: farthe/ifhaply be may ther: by make them epther biterly to ceafe fro bernge howseled or els that they go to it with lytel beuocpo but it is nat any thig to care for all hys craftes and fautalyes bowe byle and vgly lo euer they be / but al fantalies are to be throwen agapue at hps owne hede I and be fo farre to be opfs ppfed that for all his affautes and comos epons that he can apze op/ the holp com= munpon be nat omptted fometyme ouct muche curiousnelle to have devocpon of ouce great boute of making confestion / letteth muche this holy purpose do thers fore after the coulapte of wyle men / and put away all doutfulnes & feripuloufnes for they let the grace of god and dystroye bolly the denocyon of thy mynde . Alfo it is nat good that for any lytell trouble or grefe that thou leue thes bolp worke but go ipghtip and be confessed/ and forgpue gladly all that have offended the. And pf thou

The thyrde boke. Fo. C. lriit. thou haue offebed any other mekely afke of them forgruenelle/and goo hall right mercpfullp forgpue the / what profptetb it longe to tarp fro cofellyon or to beffer this holy communyon. Dourge the fpic and gupckelp cast out the veneme & half the after to take thy meocepne: and thou Mall fele more profpte therby that f thou tarpeddeft lenger fro it/pfthou differre it to day fro this thinge or that to morowe map happen to come a greatter / and fo thou mapft be let longe fro the good purs pole, & be made after warde moze bnapte butoit. Therfore as fone as thou canfte discharge the felfe feo fuche heupnes and dulnes of mynde/and fro all flouch/ for the nothpage profpteth longe to be angupls thed: longe to go with trouble / and to fea quefter bem felfe : for fuche daply obfta. cles fropt beupne mpfterpes / but it wth great burte : and commonly bipngeth in great fouth and lacke of denocyon. But alas for forome fome flouthfull and billo lute perfones gladely feke caufes to tary feo confestpon / and fo defferre the longer this holy comunyon and that they do to the entente that thep Quide nat be boube to grue them felte to a moze fure kepping I.b. OF

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The fourth boke.

of the felfe in time to come that they baue bone before. But alas bowe lytell chary: te and flender devocion baue they that fo inguity icaue of to book a thrug/a bowe bappy is be and howe acceptable to Bod that fo lyucth and that kepeth bys cons Ceience in luche a clennes that he is euerp day redy and bathe good affectyon to be bowiled if it were laufull buto hpin / and that be myght boit without note or flati ber/ Toc that fomtime absterneth of meke nes or for any other laufull impedyment is to be prayled for his renerence / but pf tt be throughe flouthfulneffe : be ougt to quychen bym felfe to bo that in bym is and our lorde hal frengthe bie befire for his good well for to a good well our lorde hath alwaye a specyall respecte, and wha be is lawfully lette / he hall haue a good well a meke intente to it / and fo be hall nat wante the frute of the fac; amet. And berely cuery duoute man may cuery day and enery house go belthfully & without probibition buto the spirituali comunion of Chaifte / that is to fape in remebipinge of bis paffyon / # neuertheles in certapne dages stymes hers bounde to recepue fa cramentally the body of bys redemoure with

Whe fourth boke. fo. C. lritt. with a great reuerence: and rather to pie tende therein the laude & honoure of god. than besowne confolacion. Hoz so ofte a man is houseled mparcally and inupsibly as he remembieth denoutly the mystery of the meatnacion of Chailt & his pallion and is thereby kyndled into hys loue the that both nat prepaire hom felfe for none other caufe but bicaufe the featte is coms mpage or the cultome copelleth bim ther to/he hall comonly be unecop to it / blefs fed is he therfore that as ofte as he farth maffe oz is houseled offereth bem felfe bis to our Lorde in boly factafice / be nat in fapeng maffe ouerlonge noz ouer hozte f but kepe the good comon way as they do that thou lpucke with/for thou oughtest natto do that fhulde greue other or make the tedpous but to kepe the comon wave after the ordynance of the boly fathers/3 tather to conforme thy felfe to that that halbe profptable to other/ than to folow thene owne denocion or prepuate plefire.

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o moone

The fourth boke.

Moofte Cweteffe Jelu/howe greate fwetneffe isit unto a deuoute foule byanne be is fedde with the at thyne bes uenip feace / where there is none other meatebrought forth to eate but thou bis onelp beloued : and that arie mofte delp. rable to him about all the defries of his berte/and vereip it hulde be fwete & plea fance to me by an inwarde and meke af. fecepon to wepe before the ! and with the bleffed woman (Mary Magoalepne) to walthe thy fete with the leares of myne epen. But where is that denocion/ where is that plentuous Geopinge oute of hooly teares. Certapuly all my berte oughte to brenne and to wepe for top in the light of the and of the hole Aungels / for I hauc the verely present with methoughe thou be hoo buder an other tykenes / for to be: holde the in the proper & diapne clerenes mone epen moght nat bere it i noz all the worlde myght nat fustapne to fe the in pe elerenes and glozy of the magefte Thet forethou greately belpe mp wapkeneffe in that thou bedefte the felle buder thes holy factamente. I baue bim berely and worthppe hym whome angels worffhppe in heuen/ but I onely in faythe and they tu open

The fourth botte. fo. C.lxb. in open fraht and in thine owne lykenes without any conucritice it behoucth me to be contente in the lyght of true farthe and thetin to walke tyll the day of cuers laftynge elerenelle hall apperer and that the hadowe offygures hall go awaye whan that that is parfete hall come all h ble of facramentes hall ceale / for thep that be bleffed in the beuenly glozpe baue no nede of this facramental medicine:for they tope without ende in the prefence of god beboldpuge bis glozpe / face to face / and fo transtormed tro clerenelle to cleres nelle of the godhede they talte pe glozy of the fone of Bod made man as he was in his godhede ito the begynnyng and hal be cuerlaftpinge/ whanne I remember al thefe meruapious confortes what folace focuer 3 baue inthis worlde thougheis be spirituall : it is greuous and tecpous buto me/foz as long as 3 fe nat mp tozte openly in his glozy / 3 feit at nought all that 3 fe and pere in this worlde Lorde thou arte mp wythes that nothing map cofozie me ne no creature map qupete me but thou my lozde Bod whome 3 defpie to fe and beholde eternally. & But that is nat pollyble fo; me to bo as longe as I Chalbe

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The four th boke .

malbe in this mortall lyfe, wherfore it be bouelb me to kepe my felte in great pacp ence , and to lubmyite my felfe to the in cuery thynge that g defpre / fer the boty Caputes ingitione top with the above in good fayth and pacyence all whytee they lyued here the compage of thy glozye. \* That they beleued 3 beleue / that they boped to haue: I bope to haue / & throce as they by thy grace be come: 3 truffe to come and tyll than I hal walke in fapth and take conforce of the cramples of the Capit boly faintes. 3 haue also boly bok; for my folace as a fpirituall glaffe to loke bppon / and aboue all thefe I baue for a spuguler remedye thy boly body. I percepue wel that two thynges be muche ne ceffary unto me in thes worlder without whiche this miscrable life Quide be to me as importable / for as longe as I hall be in this body : 3 confeste my felfe to bauc nede of two thringes / that is to fave uf meate and lyghte. Thefe two hafte thou gruen buto me/that is to fap . Thy boly body to the refreshinge of my body and foule/ and thou hafte fet thy wordes as a lanterne befoze my fete : to thewe me the way that 3 hall go without thefe two 3 may

fo. C.Irbi. The fourth boke. map nat well tpue / for the worde of god e it be pacp is the light of my foule / and thys factas ment is the breade of mp ipte. Thefe two them map allo be called the I wo tables fet here viou 9 and there in the fpirituall treafure of bos nisdo ly churche the one is the table of the bothep ly aulter/ haupnge this boly breade that PE. \* is the precyous body of Chapte. The as thep theris the table of the lawes of god conhpocc repninge the hooly doctryne of the lawe acto fapth of god and influctynge man in the ryght farthe / and in the true beleue: leadynge of the bym into the inwarde feeretes : that be bok; called Sancta fanctorum: where the in-3 dol c warde fecretes of feripture be bpd & cons for a tepned. I pelde thakinges to the mplozbe pers 3 cin the barghtnes of the eternall inght he ne for this table of hely doctrone/the which hout thou baite miniftreb to be by the feruaus o me tes prophetes, and apolles a other boca ill be tours and thankynges alfo be to the:the bauc creatoure and redemer of manhande that peuf thou to he'me to all the worlde the greate thou nes of thy charite preparedell a great fou bolp per in the whiche thou festell nat forth pe and lambe figured in pe olde lame but the bo= asa ly body & blode to be cate gladdig therby c the in that boly feat al farthfull people/and 003 may grurnge

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The fourth boke .

grapuge theym to bypuke of the chalpte of beith in the whiche be coteyned all the Delytes of Paradyle, where Angels cate with vs with much more plentuous (wet nes. I \* D howe greate and howe ho: nourable is the office of preftes/to whom is given power to cofectate with the bo. ly wordes of confectacyon the lorde of all magefty/to bieffe bpm with thep2 lpppes to bolde bym in thep; bandes to recepue bym in to thep; mouthes ! & to mpupact hom to other. D bowe cleane fulde tho bandes be/howe pure a mouth bowe bos ly a body, and howe bride fouled Quide be the herte of a preeft: to whome fo ofte entreth the auctoure of all clennes. Eruely there ought to prede fro the mouthe of a preeft that fo ofce recepueth the factamet of Theplies bodge ino worde but that is holy hou, che and hiofptable hps cpen Quide be full fymple: and chafte that ble to behalde the boor of Chapte / and hys handre hulde be full pure and lpfte bp in to heuen / whiche vie to touche the creas toure of youen and earthciand therfore il is specially saybe in the lawe to pe parites Bepeholy for 3 pour lorde god am bo ip.D god almighty thy grace be witt bs

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The fourth boke. fo. C.Irbii. thelpe be that have recepued the offree of preftyode; that we map ferue the wors thely & denoutly in all purcty & in a good colepence. And thoughe we map wat true in fo great innocency cas we ought to bo pet grue be grace at the left tha we map were and forowe the cuple that we have done, fo that in spiritual mekenes and in a ful purpole of a good wyl we may ferue the bere after. Amen. F 48

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That be that halbe boulcled ought to repapie bym felfe ther to before with great dilys gence. Ebc. rit. Chapiter,

Am the louer of all purety and lys berail gruer of all holpnes. I febe a clene berte/and there is my reffyng place make redp for me a great chambre Arabed that is thene berte / and I with my disceples hall kepe mone Efter with the pfthou wpit that 3 hall come to the and owell with the / clenfe the of all the olde fyith of fpune, and clenfe also the ha bitacle of thene bette / and make it pleas fant and fapze/e relude the worlde and al the clamerous nople of fpune/and fpt fo= Impt a. P .1. luary

The fourth bolle .

litary as a sparowe in a howse easyinge a thynke boon all thy offcuces with greate bytternelle of herte / for a true louer woll prepare to hys beloued frende pe beft and the farzeft place that he can/for in that is knowen the lone & affection of him that recepueth his frende, but neuertheleffe I knowe that thou may fe nat of thy felfe fuffyce to make this/picparinge fully as it ought to be in enery popule / thoughe thou wente about it en hoole perctoges ther and hadden none other thyng in thy monde to thinke byon but of my mercye a grace only/thou arte fuffred to go buto mp table, as if a poore ma were called to the dyner of a tyche man / the had none other thinge to grue hymagayne but o: nelp to humble hym felfe & thake him for it ) do that in the is with thy befie dily a gence/ and boit nat onelp of cuftome no: of a necessite onely/ for thou arte bounde to it but with diede and renerence and areate affection / take the body of thy beloued Lorde god/that fo lourngly bou ched faufe for to come unto the. 5 Tam bethat hatheralled the / I haue commaunded that this thyinge hulde be done 3 hall supply that wanteth in the. Lome

gyl kin mo we bat cep fele uou net call tece gra ani fall ton Eb ned ans am alw thy bei bnt but

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The fourth boke. fo. C. Irbiil. Cometherfore and recepue me / what I grue pe the grace of Deuocio pelde thans kinges to me therfore nat for pethou are worthy to haucit / but for yt I haucilles wed my mercy laupugly to the/ & yf thou haue nat grace of devocyon throughe tes cepuinge of this facramet/ but that thou feleftethy felfe moze days and more unde uoute than thou were before / yet conty= newe fight in the prayer/ wayle, were and call for grace/ & ceafe nat tyll thou mapit tecepue some lytell drope of this belthful grace of denocion. Thou halt nede of me and nat 3 of the inc thou comette nat to fanctific me but I come to fanctifye the & to make the better than thou were before Thou commeft to be faucufied and be oa ned to me / and that thou may fe recepue anewe grace; and be lightled of newe to amendemet/bonat forget this grace but alwaye with all the oplygence prepayre thy bette & bayings thy beloued to the & it behougth the nat only to ppayze thy felfe bnto denocio before thou hait be bouffed but that thou also kepethy selfe therein diligently after the recepupage of the facrament: and there is no leffe keppinge re quplite after than a denoute preparacion 3mpta. p .11. 15 The fourth boke .

is nedefull before/for a good keppinge after is the best sparacion to recepue news grace here after/# a man chalbe the more budisposed thereto / yf he amone after he hath recepued the factament / grue hym selfe to out warde solace/beware of much spekpinge/aby & in some secrete place and kepe the with thy lorde god/for thou hast hym that all the worlde maye nat take from the/ I am he to whome thou muste grue all/ so that fro hene forth thou sque nat in thy selfe but onely in me.

Ip despre with all hys herte to onred to Christin this bles set accumente. The rill. Chapter.

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Inay fynde the onely/z open al mine herte to the and have the as myne herte despecth so that no man may discepus me noz no creature move me noz deawe me backe but that thou only speke to me and I to the as a louer is wonte to speke to his beloved / and a frende with this beloved frende. That is it that I pray so / that is it that I despect that I mape

The thyrde boke. Fo. C.lvir. be hooly onged to the / and that I mave withdrawe myne hert fro all thynges cre ate and throughe the boly comunion and ofte favenge maffe to fauer and tafte eter nall thruges. \* Ab lorde god whan hall I be all onped to the and book be molten in to the loue / so that I hoole forget my selfe/be thou in me and I in the/& graute that we may so abyde alway to gether in one/ verely thou arte my beloued electe & chosen before all other i whome my foule concrete to abyde all dayes of tys lyfe Thou arte the lorde of peace in whome is the lufferapne peace & the true refte with out whome is laboure and forowe and in finite mifery: verely thou art the byd god thy countaple is not with wycked people/but with mehe men a symple in herte D howe (wete and howe benggne is thy holp spiepte whicheto the intetthou wol best thewe to the chosen people the swet = nes / hafte bouchedfafe to refreshe them with the mode swete breade that opseens beth from heuen. Tierely there is none os ther nacyon fo great that hath their god= bes to anythe buto the as thou lorde god arte to all thy farthfull people to whome for they; dayly folace a to reple their herp .III . tes

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The four th boke.

tes into the love of hencely thinges/thou grueft thy felfe as meate & diputic. \*:0 what people be there that be fo noble as the chipfen people are/or what creature for buder beuen is so muche beloued as the rem denoute chapfte foute into whome god en that treth and keveth her with his owne glos with rious fielbe and blode. IF :D ineftimable that grace/D meruaylous worthines Dloue mp ! without measure/ syngulerly hewed bus the ! to man/but what that I yelde agayne to & wi god for all this grace and this bygbe cha fo da tyte/truely there is nothing that is more and acceptable buto bym than that/ 3 booly forc grue bym myne berte & inwarbely topne wen my felfe buto him and than hal all mone woul inwarde partes top in him wha my foule the is perfytely oned into hym. Than hal be this Cay to me if thou will be with me 3 will be with the / and I hall answere to hym mpg agaphe and fape. Clouche faufe Lozde to ppus abyde with me and I well gladly abyde with the/for that is al my delyze that ing herre may be facte knyt buto the without lyue departynge. Amen. B 434 2 Di the beennynge delpze that fome de gert uoute persones haue had to the bo che t dy of Chayac. The. run. Cha. gred Dhome

thet louc oftt theu othe

fo.C.lrr. The fourth boke. Dowe great multitude of sweinelle is it lozde that thou batte bydde/foz them that dicde the / but what is it than for thepm that louethe: berelp whan I remembre me of many denoute persones that have come to this hooly facramente with fo great feruoure of denocyon 3 and than many tymes aftonged & confoudedi mp felfe that I go buto the aulter and to the table of the holy comunion to coldely \* with fo lptcl feruour & that I abyde fil to daye and without any affection of bett and that I am nat fo hooly kyndeled bes forc the mp lorde god/ nor fo ftrogip dra= wentherby in affection to the as many de uoute persones have bene, the whiche of the greate despie that they have hade to this booly communion / and for a feable loue of herte that they have had thereto mpaht nat refrapne them felfe from wes pringe / but effectuously with the mouthe of thep; herte and body to gether opened their mouthes to the Lorde that arte the lyuely fountagne bicaufe they coulde nat otherwyle alwage netemper there bunger but that they toke the boly body whi che thep dyd with great top and fpiritual gredines. Trucky the great beening faith ofthem Pallil.

The fourth boke .

of them is a probable argumet of the ho Ip prefence / and they also knowe berely they lorde in brekyinge of breade whole pertes fo arongly beenneth in theby the prefence of their lorde Jefu facramentals ly than walkenge with them / but berely suche affection and devotion & fo ftronge feruour and loue be ofte tyme farre from me / be thou therfor mofte (were and bes npgneloide Jefu mercifull and meke bitto me and graunt me thy pooze feruaunt that I map fele fomtyme fome lytel part of the harty affection of thy loue in thes boly comunyon/that my farth mare the miore recouer and amende / & myne bope through thy goodnes be the more perfite and my charite beynge ones perfitly kyn deled and haupinge experpence of the bemenly Manna: do neuer faple. Thy metcy lorde is fronge proughe to graunt to me thys grace that I fo muche belyze / & whau the tyme of the pleasure that come beningly to visite me with the spirite of a beennyng feruour to the; and thoughe I do nat beenne in so greate despre as suche specy all demoute persones have done / pet neuerthelelle I haue delpze by thy grace to be inflamed with that beingng delyze prai enge

The fourth boke. Fo. C.lrei.
praying a desyrping that I may be made
parte taker of all suche thy servet lovers
to be nombred into they holy copany.
That the grace of devoepon is gote
ten throughe mekenes, and forlas
kynge of our selfe. The.

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rv. Chapiter .

T behoueth the abydyngly to seke the grace of denocyon and without ceasinge to aske it : pacpently and faths fully to abyde it: than fully to recepue it / mekely to kepe it Audioualy to work with it / & boolp to comptte to god the trine & the maner of his henculy bifptacpon toll his plefure halbe to come buto the / and papucppally thou oughtefte to meke the whan thou felpite but lptell in warde de= uocyon/ but thou halte nat be ouermuch cafte downe therfore nor inordynately be beup/for our lorde gructh many tymes in achorte momente / that he denred longe tyme before / he grueth alfo fomtyme in the cube / that in the begynnynge of the prapout he deferred to graunte : pf grace bulte al wapes anone be granted & bulbe anone be prefente after the woll of bym that affect it it Quide nat be well able to be borne by a weke and feble perfon/ and p.bit. therfore The farth boke.

therfore in a good hope & meke pacpence the grace of devocpon is to be abyoden & tarped for / thou oughteffe to arrecte it to the felffe to thene owne fencs whan grace is nat giue the/ or that it is fectet= ly taken fro the. Somtyme it is but alpa tell thinge that letteth grace or bydeth it away if it may be called lytell , and nat rather great that letteth and probibiteth fo good a thringe/but whether it be lytell or great if thou amoue it and perfitely of uercome it / it hall be graunted buto the that thou defrecht and forth with as thou betakest the felfe with all thene berte to god and delpreft nepther this thinge nor that for thone owne pleasure / but hooly putteft the well to bes well /thou halte fynde thy felfe oned to tym afet i a great inwarde peace, for nothing hall fauoure fo well to the / not fo muche please the as that the wyll and pleasure of god be fully done in the / who fo euer therfore i a pure Comple berte lefte bis intent bp to god/ & bopde hym felfe fro all mozdinate lone oz displeasure of any worldely thynge/hall be more apte to recoue grace and Chall be beste worthy to have the gyfte of devocyon/for there out lord grueth his bleffing where

The fourth bokt. fo. C.lreit. where he fynderb the veffels emptye/and vopde/and the more perfetely a man call renounce bym felfe and all worldly theus ges / and can by dispylpinge of hpin feife the more dive to him felfe, so much the so net grace hall come & hall the moze plet tuoully entre into bym / and the bygher Mall lyfte by his herte into Bod. Than his herte hall fe and abounde & hall mer naple and be delated in hom felfe for the hande of our lozde is with him abe hatb bolp put him into his hande for cuer. Lo fo hall a man be bieffed that feketh Bod with all his bette a taketh nat hys foule in barne. Suche a man in recepuing this holy facrament deferneth greate grace of the onyng in god/for he loketh nat to his owne beudepon and confolacpon / but to the glory and honoure of god.

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Ehat we chulde open all our necessytes to Chipste / and aske hys

grace. The .rri .

Chappter.

Otholis were loide whome I despite demoutly to recepue, thou knowest finfirmite a necessite that I am in/in how many synnes a vyces I spe, howe ofte I am greued/tempted/troubled/4 desouled I come

The fourth boke.

Teometothe for remedy / # 3 make my pratout to the for coforte/ # I Cpeke unto hom that buoweth all thong to whome all my fecrete and inwatte thoughtes be manpfefte and open/and the whiche only mapfic perfetty countapte me a helpe me thou knowed what Incoe to have / and howe poore Tam in bertue. Lo I ftande before the poore anaked alkyinge a dely: ryng thy grace. Befrelibe me therfor thy pooreft feruaut begging for fpiritual fode kyndle my herte with the fpre of thy loue fillumpne mp blondenes with the clere = nes of the plence tourne all worldip thin ges into bitternes to incland al greuous thinges & contrarpous thringes into pas ciencel # al create thinges into bifpifping & intoforgettyng ofthem lefte bp myne berteto the into beuen & luffre me nat to lyue vapuly ne to cree in thes worlde. Thou lorde fro benfforthe Chaite be fwete to me for euer: for thou arte only my mete Edzinke mp loue/mp topc/mp [wetnes/# all my goodnes/ mole god that thou wol delt kondell me:inflame me/ & tourne me hoolpintothe that I mare be made one fpirite with the by grace of iwarde oning and meltying of brennpuge loue into the/ Cuffre

The fourth boke. Ho.C. levil.

fuffre me nat to departe fro the facing &
depe / but worke with me mercyfully as
thou haste ofte tymes meruaplously wro
ught with thy beloued setuantes in tyme
paste: what meruapic were it / pt I were
all instamed into the / 4 fayled in my felse
spth thou arte the type alway bremininge
and neuer taylying / the love purplyinge
the berres / and lyghtenyings the vinders
standyings of all thy creatures.

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affection that we halde have to recepue Chiphe. The.

Jone/a with all teruoure a anecepon of the herie I delipte to recepue the lorde as many saynts a deuoute persones baue despred the in they; comunyon and that most specially pleased the in the holynes of they? lyse a were in most breus ming deuocion to the. D my lorde god my louer eternall, all my goodnes a selecte without endpug. I concepte to recepue ye with as great despreasand to my holy man ener dyd or myght do: and though I be unworthy to have suche see ling; in effect as they had, for note these

The fourth botte .

theles I offre to the the hole affecepon of mp bette as verely as pt 3 onely had all. the brening & flamping defyzes that thep had / # ouer that all that a meke mynde may ymagyne & belyze: I grue & office to the with bygbe renerence & worthipe & in warde feruour/and I defrie to referue no thing to my felfe, but me & all myne 3 offre to the i factifyce frely & most liberally And also my lorde god my createur & redemer wt luche affecepon/reueree/ laude and benoute with fuchethankes/dignite aloue/ with fuche farthe, hope & putyte I delyze to recepue the thys daye as thy most holy & glozious mother the birgene Mary dely:cd a received the/ whathe me kely a benoutly answered the Angel that the wed ber the my ftery of thy incarnació faite. Ecce ancilla dit frat micht fecuni. bu berbu tuu. That is to fap/lo 3 am the hande may de of god/be it to me after thy worde as the bleffed precurfour farnte John the Baptytte motte errellent of all farnt; was glad # lored in great lop in pe holy ghout throughe thy presence whathe was yet i his mothers wobe/f after wha be fawe the walkpinge amonge pe people bery mekely & with denoute affeceyon he Sapos

The fourth boke. fo. C. lexiii. fayte pe frends of a spoule that flandth \$ hereth: topeth with great tope for to here the borce of the spoule & so couspte I in great & holy despies to be enflamed & to presente my selfe to the with all my bette a also 3 office a pelbe to the all the laudes of denoute batt; the brenging affecepons excessyue thoughtes spiritual illuminact ons/& hencip vifrons/ with all vertues & praifinges done or to be wine by any crea ture in heue or in earth for me & for al the that be comptted to my prayer: that thou may fe be worthely landed & gloufied for cuer excepte lorde god mp mpnbesthe & fries of the manyfolde landes & bleffing; that by me are to the due of ryght after the multitude of the greatnes more than can be spoken: all these I pelde to the & despite to pelde to the cuery days x euery momet: & with al my defvie a affecció me kely exorte apray at henculy spirites fal farthful people to relde with me thakin= ges + lauces to pe/ & I beseche the that al people tribus \* tong; may magnifie thy holy & thy mostes were name with greate tore and beenninge denocion/and that al they that reuerently and benoutly minifs ter this most bygh facramet/oz with ful farth

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The fourth boke .

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fapth recepue it mape thereby deserte to fynde before the thy grace and mercye/ & whan they have obtended the devocyon that they despred & be spirytually onyed to the: & be thereby wel cosorted & meruap loully restelshed and be departed fro thy benety table, that they wyl have me pore synner in they; remembraunce. Amen.

fereher of thes booly factamente but a meke folower of Chaine fubduynge alway his reasfon to the fapto. The.

Hou must beware of a curios an unprofitable serching of the most profounde sacramt if thou well not be drowned in to greate deppeth of doutfulnes store that is serchouse of Goddes magesty sharbe anone thurse out of glorye: god is of power to worke muche more than man wanders stande. Peuertheles a meke an humble serchyng of the trouthestedy alway to be taught a to talke after the reachynge of holy fathers is sufferable: blessed is that symplicite that leueth the waye of harde questions

The fourth boke. Ja C.lrrb. queftyons and goth in the plapne & ftebe fall way of the comaundementes of god many baue lofte thepa deuocpon bycaufe they woite ferche bigher thing; tha ptep neth to the. fapth sa good wic is afted of the a nai the probues of buderftading nor the depenes of the mytherpes of god ? if thou map uat bnderftade noz take fuch thing; asbe within ye, bowe mapa thou than comphente tholething pt be aboue the/fubmitte thy felfe therfoze mekely to god & fubmptte alfo the teafon to faith:# the lyght of knowlege a of true buderftas bynge halbe gruen bnto the asit halbe most profitable & necessarp for pe/fome be greuoully tepted of the farth & of the fa= crament: but that is nat to be reputed to the but rather to the enemp:therfoze care nat for bim nor difput nat w the though tes noz antwere nat to pe bout; pt thone enemp hall lage bnto the / but beleue the bogdis of god a beleue bis fainctes & pro phetes & pe wychen euemy hall fle away fro the: a it is ofte tymes muche profitas ble that pe fernauntes of god Chuibe fele & fuftepne fuch boutes for their more pfe/s comonly pe enempe tempteth nat bufaith tul people & liners bboebe bath fure pol Impta. scayon. Z.1.

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The fourth boke.

feffpon/ but be tepteth & bereth in biuers maners the faithful & teuoute plons. Bo therfore with a pure & bilboubico fapth & with an buble reuerece prede tothis fa. cramet la what fo cuer ibou canft nat bn Derftade comitte it farthfully to god. for god wyll nat decepue the/but be halbe te cepued that truftert ouermuche to bent felfe Bob walketh withe fimple plons be opened bifelfe a hewed himfelfe to meke persons: be gructh buderftandying to the that be poste in spirite: be openett pe wet to pure ciene myndes/& bydeth bis grace fro curpous me & proude me. Mannes re Con is feble & mephe & anone may be decep ned/but faith is fable & true & can nat be becepued/therfore all reason & al natural working mufte folowe faith without fer ther refouing for faith & love in this molt boly & most excellet factament furmonte worke begt in fecrete maner aboue all reafon. D the eternal god & the loade ofin finite power both great thynges in beue and in carthy may nat be ferched/ for pf the workes of Bod were suche that they might be lyghtly buderftande by manes reason, they were nat so meruaplous & so ineftimable as thep be. Ofmis.

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:A spirituall glasse. fo. Alrrbt. Debe biltpuctelp. x 192ap bewoutly. . Sighe bepeip . \*: Suffre pacietip. Mehe pou lowelp. Bpue no fentence ba-Ocip. Speke but rath and that teucip. Dreuente pour fpech Diferetely. Do pour bedes in charpte . Eemptacpon refpfte Grongip. Bicke bis bed hortelp. wepe betterip. Daue compaffpon tenderip. Do good worke bulily. Loue perfeuerautelp. Loue bertelp. Loue faithfully. Loue gob alonely / and all otherfor hymicharptas bly. Loue in aductipic. Loue in piperite Thynke always of lous. for lous is none other but god bym felfe. Thus to loue bringeth the louer to loue mithoute ende. Amen .

·· (::.) \* (/:/) ('.')

-- Here endeth the folowyngs
of Chipfic.

an Eppstell of saynt Bar narde called pe golden Epistle which he sent to a ponge religyous man whom he much loued. And to ye encrease of pe deuocpo of the ye can rece Englishes buderstande nat latyn tonge / it is transfold.

Zii. aated

The golden Eppftell. flated out of laten into Engiphe in fuch maner as hereafter enlucth. And it is in fome bokes impipated in the latter cube of the boke called in laten (3 initacio Chufti)that is to lage in Englythe The folowings of Chapte. & 41 Than after the fayor Eppftic folowe four reuelacyons of faynte Birget wher= of the fratte treateth that nothinge pleas feth god fo muche as that be be beloued aboue all thonge . The feconde treateth of the lpucs actpue and contemplatpue. The thy; de the weth that there hall be in tyme to come fo greate beuocpon in gen> tples/that Chipften men fpirptually bal bein manet thep: feruauntes . A: The fourth declareth what thynges be necel. fary to hym that despict to byspte the landes of the infideles. I \* I

(.\*.) (:::) (/:/) (:/:)

Diere begynneth the Epystell
of saynt Barnarde/whiche he
sente buto a yonge relygy=
ous man / whome he
muche loued that is
called the golben Epi=
sell.

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The golde Epiacil. fo. C. lerbit.

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Pat the wildernesse of relygyon/maye were plea saunte swere but o the/and that thou halte nat be in the syght of hym founde budynde that was most e

mekely crucifico for pe: I counfacte the pe nowe thou halt takeit opon the thou caft it nat lyghtely awaye lefte bappely an o: ther more acceptable to Bod , than thou take it and occupye the place / and that thoube cafte out as a fignitynge earyen . Confport therfore howe muche thou art bounde to the verapetrue lambe / that is Chaift whiche was ledde to be offered in facultyce for the bppon the autter of the Croffe and luffered many repreffes and moofte barde fcourgyinges of thepin : of whome he bad fuche compaffpon that he wept tenderly bppon them. \*: Therfore that thou mapfic attapue to lpke thonge cal buto the lozde Jefu with bewout pray er befechpinge bym that thou mapite as a true membre be onyed throughe good bertuous workes / to be bery true beed/ that is Chipfte . 13 : But thou mayfte nat cone to that popute butboute hes Z.111. atace

The golden Eppftel.

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grace do belpe the as well before as attent. Hor without grace all thy workpinge that be unprofitable and vayne / lyke as he watcheth in vayne that beleueth to

kepe a cytie without our lozde.

Therfore pf thou wpite fpnde bys grace and be trewly folitarye two thringes be necellatre butothe. The firfte is / that thou fo withdrawe thy felfe fro all trans fitory thynges / that thou care no more for them than rf there were none fuche / and that thou fette the felfe at fo bele & paycein thene owne feght/that thou acs compte thy felfe as nought / beleupinge all men to be better than thou arte / and moze to picale Bod. \* Allo what fo ruce thou here or le of Kelpgpous persones/ thynke that they do it of a good intente/ thoughest femenat fo / for mannes fulpition is ofte becepued and therfore tuge thou nothpinge in certapne i fpeake nos ther any thenge that map founde to the owne praple /but laboure rather to kepe the bertue feerete than the brees. 31 no wpfe focake no puell of no man/howe trewe and manyfette fo cuerit be / and moze gladely gpuc herpnge whan a man sprayled / than whan he is disprayled. also

The golden Epiffell. fo. C. lerbiii. Alfo whan thou fpekette : let thy wordes be treme/fobze/apte/weightp/andofgod Ita feculer man fpeake with the / and alke of the many queffycus/ as foone as thou cande breake of the tale/and fet the to those thringes that be of gob. what worldely thynge fo cuerbe happen to the or any other / bowe bere beloued fo eucr be be buto the , care nat for it / pf tt be profperous and lykynge/tope nat in tt/and it it be impflphpng/ fozowe nat foz tt / but thynke all as nought / and laude and prapfe almyghty god. Sehe folytas tineffe afinuche as thou can fo that thou mapft biligeily take bede of thene owne goftely belth. fipe talkpinge and barne tangelynge as muche as thou mapti/for et is more fute wape to hepe fellence than to fpcake. After complanne fpcke nat tyl maffebe bone on the daye folowynge / but it be for a greate caufe. \* whan thou fefte any thring that Displeaseth the/confeber whether there be nat lyke thonge in the that displeaseth other/and pf there be cut it lpaticip awaye. And pf thou fe or here any thonge that pleafeth thereon fpder whether it be in the / and pf it be boldett warely and if it be nat take it to Z.IIII. Bolo. the

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The Bolden Cpiftell.

the / and fort balbe to the as a glaffe to loke bppou. F Beudge at nothpinge to. warde no man / but whan thou beleuche it mape profpte bys foule beithe / howe greuous lo cuet it be to pe, neuer afferme not beny any thynge hedyly but lette the denpenges and affrimpinges be alwaye templed with diferection . Abstanne the felfe alwaye from all mockynges and fro all dyclolute laughpinges. 🖝 \* In all thy Carenges behaue the fo that thou have a certapne of all thy bedes and mordes that they be true , and those that be boubtful/let them go as thenges that be euell. i : The leconde that is necel. fary buto the is/ that thou halte fo fully offec thy felfe to gob that thou halte fap nothrnge : not bo nothrnge / but that thou beleucite berply well pleafe bym / and take bede of the ferupce with greate beuocron / fo that that thou fayefte with thy mouthe be alfo in thy berte. A: Daue thefe thre thinges always in thy mynde! mhat thou bafte bene/ what thou atte/ & what thou hatte be. D what thou balte bene/aynkynge corrupcyon. what thou arte /a bellell full of dunge what thou Chalte be/meate for wormes. 2 2 allo

The golden Spiffell. fo. Cirrir. Alfo thruke on the papies of them that be in billiand that thep hall neuer be em Ded. And that for a lptell belectacpon in thes worlde thep fuffre those papies . And lpkewpfe thanke in the glozpe of the aprigdome of beuen the whiche hall ues ucr baue ende / and that leghtelp and in horte tyme it mare be wonne . 2: and than remember howe greate forowe and waylynge halbe to them that haue lotte fo great a glozpe for fo iptell a thpinge. Alfo whan thou hafte any thyinge that byfpleafeth the oz greueth the/ thynke yf that thou halte come to hell thou halte haue alwaye that dyfpleafure, and all os ther alfo that thou moofte diedeft whan any papacipall featte cometh / thouse on that Sapnte that than is worthpped in the churche of god/what thruges he fuf. fred for Chipfie, for they were but horte and what be wanne thereby / for they be euerlaftpinge. A Thomke alfo that afwell the tormentes of goodmen / as the topes of puell men in thes boalde be pale and gone / and that neuertheleffe good men by they toamentes / baue recepued eter= nall glozye/ and puell men by thep: (hoztmostoly tope eternall papie, and though Z.v: thou be

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The golben Cpiffell.

thou be neuer to flouthfull pet take this tytell mutpige and remembre and pma: gene all thefe thenges bilpgently that 3 haue fapbe and at the lefte betbynhe the on the trine that thou thus lefefte / and that they that be in bell wolde grue all the worlde forit. whan thou hafte any tribulacions/thynke that they that be in heuen wante thepm / and that they that be in bell baue many mo . Euery barc at the left whan thou goeft to bed erampue Diligently what thou balle thoughte the Day befoze, what thou balt bone & what thou hall fapocie bow thou ball fpent pe beious time pt was grue the to winthere in the kyugdome of beuen . And pf thou haft pafteit well/thanke Bod and laude bym for it/and if thou batte fpent it puell and neglygently:be fory for it / and defer nat the nexte dape to be confelled : than I put this in the ende / to thentent that thou halt biligently pmagine as it were two citpes before the / one full of all tur. mentes as bell is/the other full of all co. folacyon ( as is the kyngdome of beuen/ and that it behoueth the of necellyte to entre and come into the one of them / bes hold than what might braw the against tby

The golden Eppftel. fo. L.lerr, the well unto the puell cytee / and what mrgbt fet the from the good cytpe / and I trobethat thou halt fpnde nothpnge that myght boit (yfthou woldefte with all thene beete turne the to god/and put. trng away att neglygence/ wolde mehely call to hpm foz grace and mercy)the wht chethat is moofte bleffed aboue all bous che fafe to graunte bnto bs. Amen. + : That nothpinge pleafethe Bod fo moche as that he be beloued about all thring as our lady the weth to fagut Bir= get by crample of a pagan woman/whis che optayned great grace for the great loue the bad to ber creature/as it ap perpth in the. bi. boke offapnt Birgettes reuclacy.

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Birgettes reuclacys ons. The.l. Cha piter.

De mother of god our lady saynte West speketh to the spouse of her some saynt Birget/saienge thus. Pothynge so muche pleaseth god / as that a man love hym above all thynge sas I hall shewe to the by a symplytude of a pagan woman / whiche knowynge nothynge of the saythe / thoughe to her selfe

The golden Epificil.

felfe thus I knowe fapte the of what mas ter 3 am come in to thes boilde / and of what thynges I came in to my mothers wombe. A And I beleue that it had bene imposible that I hulde haue had my bo Dy fo knyt togyther as it is/ and my reas fon and bnderstandpuge but they had be gpuen butome / and therefore 3 knowe well there is some creatoure and mapfier of methat bathe made me a reasonable ercaute/nat deformed me lyke but o wor. mes of ferpentes/ wherfore me thynketh that though I had many bulbandes and all they called me / 3 wolde rather come at one callpage of my creatoure than at the callynge of them all. I have also mas ny funnes and many doughters / and ne neuerthelelle if I fawe them haue meate in thep; handes / and I knewe my creasource to wante meate / 3 wolde take the meate from my chylozen and wolde glad ly gruett buto my creatour / 3 have also many possessions / whiche 3 order after mone owne well / and neuertheles pf 3 knewe the wyll of my creatour/ 3 wolde gladely leaue myne owne wyll and byl. pole them to his honour. But my bongh ter le mhat god bpd with thes pagan mo man

fett fait 88 fai mo cot out tha all 181 ate ato life ipfe the bot m bus IOI De wt Dpi bol bey

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The golden Eppfiell. fo. Clerei. man. De fente unto per one of bis clecte feruauntes / that inftructed ber in the faith and god bym feife bifyteb her berte as thou maple well knowe and bindet= ftande bereafter by the answere of the woman. 27 : for whan that man help. co unto her that there was one god with oute begrunpinge ! and withoute enbyng that is to fap the creatoute and maker of all thynges; be answered and saybe. 38 is well to be beleued that he pe bath cres ated me & all thing ? that he hath no cres atour about bym/ and it is lyke that bys life is euerlaftynge that myght gpue me ipfe. \*: And whan the woman herde fer= ther that the fame creatoure toke man= boude of a upigyne, and that he picched in this worlde / and taught the people in bis owne persone, the auswered. A Itis to beleue god in euery thonge, and than the fayde further A: 3 pray the thewe me what be the wordes that my Arcatoure byd speake and commaunde I for 3 wyll bolly leane myne owne wyll/and fully obey buto bpm / and to cuery borbe that be bathe Cpoken. Than whan be declas red bnto ber of the paffpon of our loide! of bis croffe/bys detbe/and of bys refurs tecepon

The golden Eppfiell. recció. The woman with great weppng answerered and land. Bleffed be my crea tour pt fo pacpently heweth hes charite in the worldithat he had to be in heuen. And therfore pf I loued bym / fpifte bycause be created me / I am notre moze bounden to loue bym / bycaufe be bathe hewed me the areght wave buto beuen / and bath redemed me with bys piccyous blode/and I am bounde therfoze to fecue hym with all my firength and all pepars tes of my bodye/ and 3 am bounden allo to remoue all my Delpze from me that 3 bad/fyifte to my poffeffyons / and to my chyldzen and kynfmen / and onely to de. fire to fe my creatoure in bys glozye that neuer hall bauc ende. Eban fapde our bleffed lady to faint Birget ( Lo bough= ter) Dows greate remarbe that woman had for ber great loue. > So is daply gps uen greate remardero euery man after the loue that he hathe unto god whyle be lpucth in thes worlde. In 4

trine of pelpues Actrue & Conteplatine which be notable lygnifed by Martha/

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The golden Epiliell. Ho.A.lerrit.
and Mary Magdalepuc/that is to lape
howe a man hall begyn & profyte in the
lyfe spüall/ & in grace and vertue that he
may finally ascende but othe hyghe des
gre of the love of god/& of hys neygh.
bout / Whiche doctryne appeteth
in the. bi. boke of the reuelacyons of saynte Birget.
The.lrb. Chapiter.

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口:\*:0 De fone of god fpeketh to bis spoule fagut Birget / favenge thus. \*: There be two lyues whiche belpkened to Martha / a Marp Magdalepne/ & who fo euer wyll folowe those two lpues muste make pure confels fpon of all his fynnes/ takpinge bery cons tricpon for them/baupuge full byl neuce after to offende. And the fyafte lyfe as 3 do wytnelle my felfe in my gofpell / @as ry Magdalepne dyd chole whiche ledeth a man to conteplacion / that is to fare to the beholdinge of heuenly thonges / and that is the best parte and is the very wap ofthelpfe cucriaftynge. Therfore euerp man that conepteth to folowe thely fe of Mary / that is to lape the lpfe conteme platpue 3t fuffyleth to bym to baue ones ly the

The golden Epitell.

ly the necessarpes for the body that is to fap clotbynge without vanyte/mete and dipute in fearfpre/aud nat insupfluptpe. Chaftitte wirbout any puell delectacpon faftynge and abftynence after the ozby. naunce of the courche / and be that falteth mufte take bede that be be nat ouer. muche enfebled and made wepke by bys burcasonable faftynge / lefte thozoughe that werknes be beinforced to leave bis prayers and his countaple grupuge / 02 other good dedes/ wherewith be myghte bothe profyte bym felfe and bys neyghs boure alie. And be mufte allo bilpgentip take bede that he be nat through hys fa: apage pe moze flowe to tuftice / noz moze Maker to the workes of mercy / for wor: to punple revels and tabiping infideles puderthe poke of the farth is requefpte greate Grengthe as well of boby / as of foule. & Therfoze eucry feke perfone that bolde rather to the honour of god : fafte then ete/ hall haue lphe remarde for bps good well/as he that fafteth of charptie. And in lyke wyle / he that for obedpence eteth/belpzing tather to fafte:thå to cate Mall haue lyke remarde as bept fallethe Deconde the contemplatpue man Gail uat tope

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The golde Epifiell. fo. C. lreriill. nat tope of the bonoure of the worlde / noz of the prosperpte thereof / ne sorowe for his aductiver but be hall tope ipcepa ally in thes ! that wyched men be come denoute men; that louers of the worlde be come louces of Bod / and that good men profpte in goodnes/ and be through good labour and bilygence in the fcrupce of god made dapip moze deuoute than o= ther Dithis alfo the contemplatpue man hall fozowe that fpnnets be mabe Dapip worle and worle ; that aimpghtp god is nat beloued of bps creatures / as be ought to be / and that the commauns Demences of Bod be dupifed and fette at nought. \* Thy idely the contemplatpue man may nat be pocil / ne no moze maye be that vieth the actyuelyfe / but anone whan he hath taken his neceffarpe flepe be hall tple and thanke almyghty Bod buth all bis berte/for that be hath create and made all thynges / and that of hys charpte by takyinge our nature be hathe reformed and renewed mankynde/ hebe puge by bys paffyon and beathethe loue ate that he bath to mail whiche is fo greate the that none can be greater. Alfo the com ait templatque man hall thanke almyghtp 22 .1. Bold. god

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The golden Cpyftel.

Bod for all thepm that be faued and for all them that be in purgatorpe / and for them that yet be lyuyuge in the worlde! prayenge mekely for them buto our lorde that he fuffre them nat to be tempted as bouethey; powet. D: The contemplas true man alfo mufte be dyfcrete in bys prayers / and well orbered in bys laubes and prapfynges of Bod / tor pf be baue fufficyent to lyue with withoute laboure oz bulpneffe / be mufte makethe longer prapers. And pf he be wery and temptas tyon tpfc in hps players be map laboure with his bandes fome bonefte and profp. table werke / cyther for hpm felfe pf he bauenede oz foz othet. J And if be be in maner pikelome with bothe / that is to Tape: bitb prayer and laboure / than be map baue fome other boneft occcupacion or here fome good holfome wordes / or profptable counfeple in all fobetnes / all fcurrylptie and bucleane bozdes fette a. parte tylithe body and foule be made more apte I and more able to the ferupce of god. \* And if the contemplatyue man haue nat fuffierent to ipue with all bus through his labout, than mape he make the horte prapers for bys necestarye las bout/

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The golden Epittell fo . Clerritt. bout / and that laboure halbe the perfes cron and encreasyage of bys prayer/and if be can nat laboure not mape nat, than let nat hom be albamed/ne thonke it nat grenous to begge / but tather that be be topous for it/for than be folowert me the fonne of Bob that made mp felfe pooze: to make man tyche / and pftbe contems platpue man be budce obedgence / than be mufte lyue afterthe obedpence of hys prelate / and bys remarde Calbe bouble morethan pf be were at tybertye . fourthly the contemplatque man mave nat be couptous / no more maye the aco tyue mau / no; be mape nat beprobrgall for as the actpue man byftrpbutetbrem= potall goodes for god/ fo the contemplas tpue man muft diftrybute bes foirptuall goodes. Mozouer pf the contemplatpue man well baue almeghte god inwardie in his berte:let hym beware to fape thus as many bo. It luffpleth to me pf 3 can Caue impne obone foule, for pf 3 can do fo/ what have I to bo with the bedes of os ther men/ oz pf 3 be good mp felfel what is it to me howe other lpuc. D my dough ter/they that fay or think forifthey fame thep; frente behonefte and troubled/thep Bold. AI.II.

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The Bolden Cpiffell.

wolde renne with all they; power to the bearbe/ that they frende myght be delpe ucred out of his irouble / fo hall the cons templatque man bo/be mult fozowe thas aimyghty gob is offended that bys bio: ther whiche is his negghbour bath occas fpon to offende . And if any fall into fpn / the contemplatque man hall endeuoure bym all that he can to beipe bym oute of his franc with all difereffpon . And pthe haue trouble oz petfecuepon foz it / lette bym leaue that place and feke an other place that is moze qupet . for 3 my felfe that am very good fayde buto my bifcy. ples thus . It they perfecute pou in one spite flye pe into an other : and fo bpo Daule , the whiche by caufe be fulde be more necessarge an other tyme / was let go by a wall in a bafket . Eberfoze that the contemplatque man may be lyberall and pitious/there be frue thringes necels Carpe buto bpm . The fpatte is a boule in the whiche his gettes maye flepe. The feconde is clothynge to clethe the naked. The thpide is meate to fede the hungep. The fourth isfpre to warmethepm that be colde. A The fifte is medicins for them shat be feke that is to fage : good conforan table

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The golden Epifiell. fo. Cirreb. table wordes with the chary to of goo. . \* The boule of the contemplatque mante bis bert/ wherefthe puell ghelles be all thothinges that trouble hys hert/ that is to laper wrather heueneffer coucs tple/papde/ and many other lphe. Ther: fore all tho brees whan they come / they Mall in maner lphe as gheftes that be on Acpeland as they that be at telte. I for as an hofferecepueth puell gheffes / and good with pacyence / fothe contempla tpue man mufte fuffre all thpuges / for god throughe vertue of pacpence/ and in no wyle to confent to byces/ nat to them that feme lefte ne to delpte in thepin but as muche as he mape be tytell and lytell throughe the belpe of grace / in temone them eletely out of the perte. \* And pf he can nat elevely remove theym the multe fuffre them pacpently againste his woll as enemyes: and neuer to allent to them knowpinge certepuly that they hall pros fpte, bpm to the greater remarde in hes uen and nat to dampnacion. Seconte the contemplatque man mufte hauc clothes to cloth his ghefice, that is to far mekes nelle bothe inwarde and outewarde ! and compation of mende for the affire. Bola. AA.iii. tpon

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tion of bys merghbour. And rt the contemplattue man be byfpyled of pe moste lette brin thenke howe I the God als myghty beynge contempned and defpe, fed luffred pacyentely and whan I was indged I belde my peace / and whan I thas fcourged : and crowned with thois nes 3 muemured nat . The contemplas toue man allo mufte take bebe that he thewe nat'to them that reproue hym / 03 rebute hom any fpunes of auger or impacpence/but that he bleffe the that pero secute him/that they that se it may bleste god whome pe contemplatque man both folowe/and almyghty god that grue bief fringes for tho maledi crous. The cons templatque man mufte be ware alfo that be do nat fpeke puell of them nor rebuke them that do greue hom / for it is dainp's mable to bacbyte other / and wplfully to here them that bo bacbyte, or thoroughe impacpence for to reproue or rebute hos nepghbout. Thau that the contempla, true man mape baue perfrtely the grite of mekeues and pacyence / he mufte ftus by to admony the and warne them that bo bacbrie other/ofthe greate perpl that they flande in / and that he exoper they it ma an

The golden Epistell. Fo. L. lerrbi. In all charpte with wordes and with ere amples to perfpte mekenes, Alfo the clos thynge of the contemplatque man mufte be compaffyon / for pf thefe hps nepgh. bours bo any fpnne : he mufte haue coms paffpon of bym / prayenge to almyghty goo to baue merey bpon hym. \* : And pf be fe hom fuffre any wzonge,oz burte / 02 eeproue : be mufte be forp for hom and beipe hom with bos prayers / and with his apbe and bilygence and that yf nebe be before the greate Men of the worlde for the true perfete compaffen fekethe natthat is bps / but that is bps ncrgbe bours. A and pf the contemplatpue man be fuche a one that he is nat herde with paynees , and that it profetethe nat that pe go out of hys felfe. : Than he hall prave hartely for theym that be introus ble and almyghty god that is the behole Der of mannes herte / for the charpipe of bym that prareth / Chall turne the herits of the people to the peace and guretnelle of hom that is introuble i fo that he thall epther be delpuered oute of hrs trouble ! or be thall haue parrence fente bem of god to fuffre it, and fo his rewarde thathe boubl eb. Therfore fuch clothyngethat Bold. 22. uit. iste

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The golden Epificil.

is to fap: mekenes and compaffpon muft be in the berte of the contemplatine man tor nothringe fo myghtely draweth god in to the berte as mekenes and compafe from of the nepghbour bothe. Abpidelp the tontemplatiue man muft haue meate and Dipnte for typs gettes / for fomtyme puell geftes bolodge in the berte of the contemplative man/ that is to lay whan the berte is brawen fro beholdpinge of it felfe : and coucteth thynges belectable ! to le woatbelp thynges / to haue pollel. from of tempozall goodes. F And whan the ecres defpre to bere bps owne bonow re / the fleffbe defpetth to delpte in cars nall thonges / the fpitte lepth excuse of bis frapineffe/and that fpne is but lyght and whan there cometh a papufuln ffe and an harbenelle for to do good bedes / and a forgettuineffe of thringes to come. : And whan he thynketh bye good bedes great and forgetreth bys puell hes Des . Agapute all fuche gheftesit is nes teffatpe for the contemplatpue man to haue good counfeple/ and nat to byffcm; ble as thoughe be were a fleape but that be armed arongely with tre we fayth ans free buto luche ghelles : fareng thus . 3 wyll

The golde Eppftell. Fo. C.Irrebit. 3 well have nothing of temporal goods but barely for the full apnynge of my bos bely kynderand I wyll nat fpende houre noz time but to the honour of gob noz 3 well nat take hebe what is fagze oz foule in the worlde / ne what is pleafaunte of Displeasaunt to the flesche: 02 sauoury/ 03 nat facoury to the mouth but to pe pleas fure of god and beithe of mp foule / for 3 wolde nat lette one houre but to the hos nour of god. Such a wyl is mete & dunke for the gheftes that come / and that ans fwere extructeth and putteth awaye all inordynate belytes and pleafutes of the world and of the flethe. Fourthly the cos teplatpue man multe haue fpze to warme his gheltes and to grue them lyght, this fpicis the herte of the holp ghoft it is im poffible any mantoleaue bis owne well or to forfake the carnall loue of his frens bes or the love of epches / but thoroughe theinftincte and here of the holy ghofte. Allo the contemplatrue man / bowe bos Ip and perfete fo cuer be be / mape nat of hom felfe begenne noz contonue in good lpfe withoute belpe of grace in the boolp gofte. Therfore that the contemplatyue man may fet a lyght before tys gheftes. Bold. AA.b.

The golden Spiffell.

Myaft lette bem thenke thus: Almygbty Bod hath created me / that & chulde hos noure bym aboue all thringes. And in ho nourpuge hpm / that I Gulde loue hpm and diede hym / and be was boine of a birgyne to teache me the ware to heuen/ and that I Chulde folowe that wave in all mekenes. And with his deathe be opened the gates of heuen' that 3 hulde with greate defpie haft me thyther. Alfo the contemplatpue man mufte crampne biligently all his dedes/all his thought? and all his affections that is to fay how he hath offended god/and howe pacients Ip god fufferethe man / and howe many wapes he calleth man unto hom / fuche thoughtes and fuche gheftes of the cons templatque man : be in maner but as they were a flepe, but they be illumphate with the free of pe holy ghout the which fpre than comerbe in to the herte whan the contemplatpue man thynketh howe reafonable it is to ferue Bod i and whan be thynketh that be bad leuer fuffre all papne/than wyttpngly no prouoke Bod to wrathe / whose goodnes has soulers ercate and made / and it is alfo tebemed with his precious blode. Than alfo the herte

The golden Epiltell. fo. C.lerrbiti. hette hath hete of his benenly fyze / that is the holp ghofte / whan the foule thynketh and befcernethe to what intente es nery ghell/that is to lage euery thoughs commethe. 3 And whether it moue the inpude to coupte iope perpetually of tras fitozie/ and that he leave no thought bne dylculled : ne bucorrected with drede of god. X: Therfore that thes free mare be goten / and whan it is goten that it may be fallely kepte. The contemplatpue man mufte lape to bape flickes/that is to fare: he mufte dilygently take bede of the morpons of the flefthe / that it rebell nat agayafte the fpiryte. And be mufte put to all bys bylygence that the wordes of pitte and good prapers mape be beuouts ty enercased / where with the holy ghofte may baue belpte / but be mufte fpecpally knowe and confpder that where a fyze to madein a clofe beffell that bath no as nordafice anone thefpre goeth oute/ and the beffell wereth colde. #: Do it is with the contemplatque man/pf he wolde nat lyue to nothynge cls but that he myght do honour to Bod/ It is expedient that bis mouth be opened and that the flame of bys charptpe go forthe. Than is the mouthe

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The golben Epiftell.

mouthe opened whan by bys ipeakinge whiche procedeth of feruent charptpe/be getieth (piritual children to god/ but the estemplatpue man mufte take good hebe that he open his mouth to preach / where good men halbe made moze feruent/and where puel men may be amended/ where tyght wpfence mape be enercafed / and puell cuftomes maye be put awape. for the Apostic Baule somtpine wolde haue spoken but the holy ghost dyd probybyte bpm / and fomtpme be belbe bps peace/ and what tyme conucnpet cam(be fpake) and fomtome be bled fofte wordes / and an other tyme more harper wordes/ and alwaye he ordered his wordes to the hos nour and glozy of god / and to the confor truge and ftenthringe of the farth. And tfthe contemplatiue man map nat preathe but be nath good wyll and connynge to preache and lacketh good hearers / he mufte do as the fore bothe / the whyche goth a bout many mountagnes and fer. chethe with bys fete in many places and where be fyndeth the foftette place / and moofte apte for hpm / there he maketh a Dene to reft bymin. & So the contemplas tyue manmun allay with wordes! with examples

The golde Epifiell. fo. C.lerrie. examples / and with good prapers / the bertes of many people, and where he fpn berb the bertes most apt to here the wor des of god, there he must tary in counsay Irnge and inducynge the people to Bod all that be can. The contemplatpue man alfo mufte labour al that he can that co= uentent auopdance maye be had for hys flame / for the greater that the flame is the mobe illumined and made hore thers by . Than hath the flame conuenpente auoydaunce / whan the contemplatpue . man neyther decotth rebukes ne coueps teth nat bps owne prapfe, whan he nepe ther breacth aduerfites/ ne belpteth hom nat in profperpipes : and than it is more pleafuteto Bodthat he do bys good des Des openip than papuely / that they that fe them maye gloufpe god. & Anditis to buderftade:that the con emplatque man mufte put forthet wo flames / one fecte: tely / an other openly / that is to farche mufte baue a Double mekenes. DiThe fpatte mufte be within foath in the berte. the feconde mufte be without forth to the worlde. Ebe firficis that the conrempla tpue man thynke bym felfe bnworthy and unprofptable to all good warkes . And

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The golden Eppacil. and that he preferre nat bym felle in bps owne fratt aboue no man / ne that be conepte nat to be lauded noz to be fene in the worlde that he fire payde, and befpre god about all thynge/folowing bys wos des & bis teachinges. And if the contem. platrue man put torth fuch a flame with good warkes/than bys herre halbeillus mpned buth charptpe/ and all the contra tious thynges that come bute bym hall lyabily be luffred and ouercome. The leconde flame mut be openly for if perfpte mebenes be in the berte/it mufte allo ap: pere in bps apparelt without forthe/and be berbe in bys mozdes / andbe prefozmed in bys dedes . True mekenelle is in the apparell / whan the contemplatrue man coueptet moze to baue clothynge of fmal paper whiche is profitable/than clo thyng of greater value wherby be mare fall in to papoe , and in to a delpas to be fene in the worlbe, for that apparell that is lytell worth: and is called in pe worlde byle and abiccte / is bery fapre and precrous before god/ for it prouoketh mekes nes. And that apparrell that is of greate papec and is called fapac in the worlde/ is very foule and bufemely before god / for

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The golden Eppftel. fo. C.lerer. for it takethe awaye the tayzenes of aun gels/ that is to laye mekenelle. 25: 28us pf the contemplatque man foz any tealos nable caufe be conftrayned to baue an habyt fom what better than be wolde: let bym nat be troubled therfozel for bys tea warde hall therby be encrealed. Alfo the conteplatque man mufte haue meakenes in his mouth/ that is to fape in fpekpinge mete thenges i elevelonge all rebaldie and superfluptpe of wordes , nat speas konge lubtylip ne disceptfully / ne prefer. tringe bis feutence befoze other. And pf. the contemplatque man bere bym felfe prapled for any good dedes / lette bym nat be lyfte bp in bys bett therfore / but that be answerethus . All laude and bos nour be to god that grucch all thrnges . what am 3 bur dufte in the wynde/ or what goodnes commethe of me that am nought elles but dape earthe withs oute water: And pf he be reproued in the worlde / lette brin nat be moued therwith, but that be answere thus . 3 am worthy all thes and muche more for I have lo ofte offended god and have nat made amendes therfore agapne. Therioze prage pe for me therby fuffring of fuche

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The golden Eppftell.

of fuche tempozall reproues / 3 mape elcape the chames and reploues eucrials spinge. \* And pfthe contemplatpue man be prousted to anger or wrathe by the bugoodly ocalpuge of hys nerghbours lette bym be well warre & take good bebe that be answere nat budiscretely/ for co. menty pape foloweth anger and wath. Therfore it is good coulayle, that whan anger oz pz; De come : that be bolde bys peace fo longe tyme , tyll the wyll maye afke belpe of Bod to fuffre / and totake good auglemente bowe and what to an. fwere/that be mape fpifte ouercome him felfe and than the wrathe halbe abated in the berte / fo that he mape answere wpfelp to them that be bumpfe .

deupli hath greate enuye to a contemplatyue maniand of he can not honder hom by dreakinge of the commandementes of god / than he will fighte hom to be epether lyghtly moued with whathe / or to be desposed to some vague and budgle crete myrth / or elies to have some vague and budgle the cotemplatyue man must alway aske beloe of god that all hys wordes and be-

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The golde Epittell. fo. C. lrerri. bes be goucened by bym and be bolly ofrected buto bym. & And the contemplatyue man mufte haue mekenelle in all his workes/that is to fap/that be do nos thynge for worldip prapfe/ne that be attempte no newe thynge of bym felfc/and that be be nat albamed of no worke bob bple fo euer it be / fo that be maye there by pleafe god / that he fire fyngularptpe that he do good to all that he can /and in every good bede that he bothe / thynke that be mpght haue do better. \*: Alfo be mufte chofe to fptte rather with pooze men than with ryche, rather to obey that to commaunde , to kepe feplence rather than to fpcake/to be folytarpe than to be with myghty men oz with bys wozidely frendes. A: Alfo the contemplatpue man mufte hate bys owne will , ofte remem. bie bis dethe/ fire cutiofpte/ all mutmus ringe and grudgpinge/ alway remembre the rybgtwyfeneffe of god/and take bede of his owne affecepons. Alfo the contems platque man mufte ofte ble confestion be Cable and Dilygent in his temptacyons / and nat be befpze to ipue to none other en tente/but that the honoure of Bod / and belthe of foules mape be encrealed . Bold. 13 13.1. Than

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Thegolden Epificil.

\* Than if the contemplatpue man that bath fuche affecepons and fuche befpres as is lapoc before / be chofen into the offpcc of an Actpue man , and of obedpence and charpte to god be taketh bpon hom the rule of other he thall have a bouble rewarde / asit mape appere by thes fp. mpiptude. \* There was a mpghtie man that had a thyppe charged with piccious marchaundifes whiche fapoe to bys fers uauntthis, \* Bo pe with this thippe to fucbe a porte/for ther I frall hauc ergbt greate encreafent pe wende tyle laboure manfully and pake nat at it/ for pour tes warde halbe great. After as the feruaut faried/ a greate wribe role / the flormes wered greate and the hpppe was toffed and broken greuoufly. Than the gouer. mour of the thippe wered wery and flome and all that were in the fbip difperzed of thep: tpues / and agreed to go to fome o. ther porte whyther as the wonde wolde dayue them / and nat to that poste that their loide had appoputed them to. And that bearinge / one of the moofte fapthfull fecuauntes and moofte feruente / fos rompinges broughe greate sele and toue that he had to bys Horde toke byon brin the

The golden Epifiell. fo.C.lerreit. the goucenaunce of the apppel, and with arenath brought the Apppe to the porte that the lorde affigned them to go to . 1 : Is nat that man that fo manfully brought the Chyppe to the porte / worthy to baue greater remarde than any of bis felowes : Pesteewelp. Er: Souis of a good ruler that for the loue of god/ and belthe of foules / taketh uppon bym the charge of gouernaunce of other / and cas reth nat for the honour / and tremaly he hall baue a double remarde. \* fpatte be hall be parte taker of the good dedes of at them that be bringeth to the fafe port. Seconde his glorie halbe encreafed with out ende . And contraep wife it halbe of them that come to bonoute & piclacy by theprambiepon for they halbe parte tas here of all the paynes and offences of all them that they toke oppon them to rule. Deconde theps confusion that neuer haue ende for prelates that couepte honoures/ be more lyke to fitumpettes than to pics lates/for they becepue thepalabicites by theps puel examples and theys puel woze des / and be nat worthy to be called neys ther Contemplatque me nos Actque me/ but thep amende and bo due penaunce . fifty Bold. 13 13.11.

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The golden Epiftell.

fpftly the cotemplatpue man mutte gpue medicyns to bis gheftes/ that is to fape / be mude conforte them buth good wordes / and to all thynges that come / lykringe or myllykpinge/plefaunt or byf. pleafaunt be muit fare thus. I mpil eues ty thyinge that it pleafeth our loide that 3 hulde well thoughe 3 hulde go bnto bell. I and truely luche a well is a mes bicine to all thringes that come buto the herte/and is all delpte in a troubles that come and a greate temperaunce in all profperpte. T But bycaufe the contems platyue man bath many enempes/ thet. fore be mutte ofte make confestion/for as longe as be wplfully abybeth in fpnnc/ hauping tome and oportunptie to be confelled / and is neglpente or bedeth it nat he is rather to be called an Apoftata before god than a contemplatpue man. The actpue lpfc. 1 : Alfo the dedes of a man that ipucth in the actpue lpfe. Thou halte biderftande that thoughe the parte of the contemplatpue man be beft/that pet the parte of the actpue man is nat puell but it is very laudable / and muche pleafaunt to god: therfore 3 hall theme the nowe bowe the actyue man muße

The golde Eppftell. fo. L. lerrriit. mufte ozder hem felfe. \*: De mufte haue as pe contemplatiue man bath fine thin: ges. The firft is true faith of holp church The feconde is that he knoweth the com maundementes of god and the coufailes of the enangely call truthe / and them be muft performe in well/worde/ and dede. #: Ehirdelp be mufte refrapne bis tonge from all puell wordes/ that are aganufte god and bys neggbbour / and bys hands Des from all bubonefte and bulaufull de: Des. and bys mynde from ouermuch de: fpre of worldcly goodes / and from ouer: greate delpte of worldly pleafures , and lerne to be contente with that Bod bath fente bpm / and to befrieno superfluous thynges. fourthly be hall do the dedes of mercye reasonably in all mekeneffe/ so that for trufte of the good dedes/he in no thynge offente god. fritly be mufte loue god about all thynges / and than bym felfe / as Martha byb / for the gaue bet felfe gladip to me folowynge my wordes and bedes / and afterwarde the gaue all ber goodes for mp loue / & lothed all tems potall thynges defpryng onely thynges euerlaftynge / and therefore fbe fufteyned all thonges pacpently as they came and Boll. 1313.III.

Ehe golden Eppacit.

cated as well for the helth of other as of him selfe/thyukpuge alwaye on my charitye fou my pollyon / and the was glad in troubles/ mery in aductivies/ and loved all people as a mother her ebylde.

She wolde alfo ofte folowe me whan 3 was mithe worlde / belpzynge nothynge but to bere me. She alle had compally= on of them that were in trouble. \*: She conforted thepm that were in heupnesse! releved them that were foke / the curled no man ne fande puel to no man/but dif. fpmulco the puell mances of her nepgh. bours all that the mpahti and prapte als wave for them. F: Therfore cuery man that despreth to lyue charptabely in the actpue lyfe mufte folowe Martha / lo= urnge his nepghbout to the ende that he mape come to beuen / bur nat to fauoure his fpune or puell lyfe, flyenge bys owne prayle/and probe and doublenelle of hert and wrath and enup he map nat folowe. But thou halte bnderftande/that whan Mattha prapte for her brother Lasar that was deed/the came fpifte to me/ but ber brother was nat rapfed forwith uppon ber commonger but afterwarde Ma ry was called fand whan the camethan

The golden Epiftel. Fo. C.lerrifit.
at ye praper of them both togyther their brother was repfed from deathe.

Boitis fpitytually /for he that defricth perfetcip to come to the lyfe contempla= tpuc muft fiede exereple bim felfe well in the Actpue ipfe / laboutpinge all that be mape to the honoure of god in good bodi Ir labours. And leene firfte to telpfte all Helbir delpres and to withftande mightelp the fendes temptacrons / and than be mape afterwarde with good delpbes tacpon afcende to the brabet degre that is to lave to the lyfe contemplatoue / for be that is nat proued and well affayed buth temptacpons, and bath nat pet fule ly ouercomme the puell morpous of the ficige / mape nat bolly fette bym felfe to heuenly thynges. But who is the deed brother of the actyue man and of the con templatque man/bnt their budifcrete be. Des for many tymes a good bede is done buth an budiferete entent & of an bucons flaunt mpube/ and therfore it is but as it were oced. \*: wherfage that a good bede map be acceptable to god / it is rapfed as gapne and commeth to lyfe by the actine man and by the cotemplatpue man/that is to fare wha the nergbboure is purely Bolo. 1513. IIII. danol

The golden Eppftell'.

leued for god and to god/and god is onely defyzed for him felfe aboue all thinges And than every good bede of man or wo man is pleafaut to god. Therfore 3 faite in my golpellithat Mary hab cholen the better parte. O : The lpfe of the actpue man is good whan be forowethefor the fpnnes of his nepghbours/but his parte is better bua be laboureth all that be mape that bys nerghbours mare bo well / and perfeuer well bnto the ende/and that he do al that be bothe for the loue of god. But the part of the contemplatque man is befte whan be onely beholdeth beuenly thinges/and the belth of foules. whan the mynde is fulfplled with good affecepons/ a whan be is well at refte from the clamozous nople of worldely bulpnelle / and thynketh alwaye Bob to be prefente bnto bym / and fettetb bys medyta coons fally tu the loue of Bod/ and laboreth feruente fully therm both daye and also the nggbt.

Christe

The golde Epittell. Fo. L. lerreb.

Christe saythesthat the devocpon of thinfideles in tyme to come chalbe much more than the devocpon of the chrysten men and they chall all spring rope be to the father/but o the sound and to the holy goods honour to al his sain tes. Amen. The. bi. boke of the reuclacions of saynt Byragete/the. lerric.

Chapiter.

he sonne of god speketh bute hys spoule saynte Briget, sainge. Thou halte knowe that yet there halbe so muche deuo

ten men halbe as they? spirytuall seruauntes / and scrypture halbe fulfylled that saythe. : The people nat unders standynge hall glozyfye me / and desertes halbe buylded agayne; and they hal all tope be unto the father / to the sonne / and to the holy ghoste / and honour unto all the Sayntes. Amen.

. what thynges be necessary to hym that despreth to upspte the landes of the infidels. The. bi. boke of percuelacions of Saynte Byrgette. The.rif. Chapiter. in the ende of the sayde Chapiter.

Bold. 1818.b. Abe

The golden Copfiel.

De fonne of god fpeakerh to farnt Bpaget/and faith he that befyzeth to bifpte the landes of the infibels ought to baue. b. thynges. The firste is that be bilcharge bys conference with true cons fellyon a contricion as thoughe he thulde forth with ope. Seconde that he putte as wape at lyghtneffe of maners and of aps parpil , nat takpinge hede to newe culto. mes or bangtyes / but to fuche landable customes as his auncesters hane bled be fore tome. Thredly that be baue no tempozall thringe but / for necellytre and to the bonour of god/ and pf he knowe any thringe burrgbt wrfeip gotten erther by bpm felfe og bp bis aunceftere that be tefore it/whether it be iptel or greate.

Fourthly / that he labour to the intente that the bufapthfull men mape come to the true catholycall fapth/ nat despringe thepregodes ne catellior any other thing but to the onely necessity of the bodge.

The fystely that he have full wyll glad by to due for the honoure of god / and so to duspose hym selfe in laudable connectation that he mape deserve to come to a good and a biested endinge. Amen.

CHIP B

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